

*A History of the  
Tar River Baptist Association  
1830-1921*

---

*By THOMAS J. TAYLOR, D. D.*



Digitized by the Internet Archive  
in 2014

C. J. Black.

Galacina,

15/11-23

M. C.

---

Dr. Taylor dined with  
me today -

This book belongs to the  
private library of C. J. Black

Case 4

Shelf 3

Vol. No. 1337





A HISTORY

OF THE

# Tar River Association

---

BY

T. J. TAYLOR, D. D.

---

*Prepared and Published by Order of the Association*

BX  
6209  
T3  
T3





*Yours truly,  
Thomas J. Taylor.*

## INTRODUCTION TO THE TAR RIVER HISTORY.

Baptists and Quakers were among the earlier settlers in North Carolina. They came as refugees from persecution in the hope of finding absolute religious and civil liberties. These Baptists, Quakers and Independents began to settle in the colony previous to 1660, probably some of them came before 1656. The Baptists and Independents seem to have co-operated, and ultimately the Independents united with the Baptists. Among these earlier settlers, Church of England people composed the smallest body. Their greater wealth, superior culture and the official position of their leaders together with their greater pretensions, gave them an influence out of proportion to their numbers and Christian example. Their chief religious activity seems to have consisted in railing at the Dissenters, doing all in their power to impede their progress and persecuting them to the extent of their ability.

In 1701 under the leadership of Governor Walker, a movement was begun looking to the establishment of the Episcopal Church as the State Church. This effort was carried on with varying degrees of success up to the beginning of the Revolutionary War. The apparent successes of the movement brought but little revenue into the treasury of the Established Church. Its principal effect was the annoyance of the Dissenters and causing them to more bitterly dislike the Episcopal Church.

In the early settlements Episcopalians had their stronghold in Edenton and the Chowan section and the Baptists, Quakers and Independents chiefly occupied Perquimans and Pasquotank. In these early days there were neither organized churches or meeting houses among the Baptists of this section, but wherever a little company would gather the gospel would be preached, converts received and baptized, and from these gatherings went influences that ultimately led to the organization of local churches with Articles of Faith,



Plans of Discipline and the building of meeting houses. The first of these organizations was effected under the ministry of Paul Palmer in 1727. This church was organized in two branches, one of them in Perquimans and the other Shiloh in Camden County. The branch in Perquimans did not prosper, especially after Paul Palmer, the founder, on account of the infirmities of age was not able to press the work. The arm at Shiloh was favorably located and under the ministry of Joseph and William Parker and William Burgess prospered greatly, and is today the largest country church in North Carolina, and has the distinction of being the oldest Baptist Church in the State. From this center arms were sent out until the whole section was covered by a net-work of Baptist churches which ultimately extended into Halifax, Bute and adjacent counties.

In 1729, under the labors of Joseph and William Parker, who had previously moved from the neighborhood of Shiloh into Hertford County, Meherrin Church was organized. This is the second Baptist church organized in the State. Other local interests may have been formed, but they did not become permanent. This old church, located on the banks of the Meherrin River, worshipped for six years without a meeting house.

Paul Palmer made a visit to the Isle of Wight County, Virginia, where at Burleigh, he found a "Beautiful Church." He gave such a description of the fertility of the soil in North Carolina and the opportunity for preaching the gospel, that Rev. William Sojourner and others immigrated into this beautiful and fertile country and settled on Kehukee Creek in Halifax County, where they in 1742 organized Kehukee Baptist Church, which is the third Baptist church organized in North Carolina.

William Walker, who was baptized at Kehukee in 1746 and ordained 1748, was more largely useful than any other of Sojourner's converts. He was one of the first to preach the gospel at Reedy Creek in Warren County, where a church was organized before 1750. Speaking of Reedy Creek, Dr.

Hufham says: "From this church came Sandy Creek and Maple Springs, Franklin County; Cross Roads, Wake County; and also churches in Johnston, Bladen and Sampson Counties. About the same time, 1850, and partly through the labors of William Walker, a church was gathered on Fishing Creek, out of which came Rocky Swamp, Quankie and Concoconara, in Halifax County; also three churches in Granville County. The church at Grassy Creek is one of the fruits of this movement at Reedy Creek and Fishing Creek."

The churches at Shiloh, Meherrin, Kehukee and Reedy Creek, the first four churches organized in the State, were aggressive bodies and sent out colonies in various directions which in turn sent out other colonies until Baptist sentiments were preached throughout the entire State, and Baptist churches were established in various parts of the State, each of which became the center of missionary efforts. It was the wisest and most effective method of missionary efforts ever devised by the denomination.

For a time the Baptist churches did not come together as associations; but later feeling the need for greater unity and co-operation associations composed of churches occupying certain sections were organized.

The Kehukee Association was organized in 1765, and was composed of churches in the northeastern section of the State. Previous to this these churches held an annual meeting for interview in which the condition of the churches was carefully considered and plans were devised for forwarding the work. According to Benedict, the Sandy Creek Association was organized in 1768, but this Association was in nowise connected with the Baptist movement in northeastern Carolina.

In 1806 some of the churches of the Kehukee withdrew from the parent body and organized the Chowan Association.

In 1830 on account of difficulties that could not be reconciled, certain churches procured letters from the Kehukee

Association, and uniting with other churches from the Raleigh Association, held a preliminary meeting presumably at Sandy Creek and organized the Tar River Association, which held its first annual meeting at Sandy Creek in 1831.

## PREFACE.

Dr. T. J. Pitchford was the first Historian of the Tar River Association. At the semi-centennial session of the body, which met at Peach Tree in 1880, he read a brief sketch of the Association, which cannot be found. He promised to complete his history by the next annual meeting of the body, but he died during the year and left no historical data. At the session which was held in Littleton in 1882, Dr. J. D. Hufham and Elder Daniel Wester were appointed to succeed Dr. Pitchford as Historian. After the death of Elder Wester, Elder G. M. Duke was appointed to co-operate with Dr. Hufham in writing the history. They collected some material, but did very little writing. On account of the infirmities of age, these honored brethren could not do the work contemplated and T. J. Taylor was appointed to succeed them as Historian in 1914. It required years of earnest effort to secure material sufficient to compile even the imperfect sketch contained in this volume; but, such as it is, it is sent forth with a prayer that it may be a means of blessing and encouragement to all who read it.

T. J. TAYLOR.

# TABLE OF CONTENTS

---

|                        | <i>Pages</i> |
|------------------------|--------------|
| INTRODUCTION.....      | 3-6          |
| PREFACE.....           | 7            |
| TABLE OF CONTENTS..... | 8-10         |

## CHAPTER I.

|                   |       |
|-------------------|-------|
| ORGANIZATION..... | 11-12 |
|-------------------|-------|

### ANNIVERSARIES AT—

|   |       |
|---|-------|
| Sandy Creek, Maple Springs, Hickory Chapel,<br>Allen's (now Brown's), Red Bud, Shiloh, Peach<br>Tree..... | 13-21 |
|---|-------|

## CHAPTER II.

### ANNIVERSARIES AT—

|  |       |
|--|-------|
| Reedy Creek, Flat Rock, Bear Swamp, Louis-<br>burg, Gardners, Poplar Springs, Brown's..... | 22-26 |
|--|-------|

## CHAPTER III.

### ANNIVERSARIES AT—

|  |       |
|--|-------|
| Maple Springs, Sandy Creek, Enon, Hickory<br>Chapel, Haywoods, Red Bud, Warrenton..... | 27-32 |
|--|-------|

## CHAPTER IV.

### ANNIVERSARIES AT—

|   |       |
|---|-------|
| Flat Rock, Peach Tree, Reedy Creek, Perry's<br>Chapel, Salem, Gardners, Poplar Springs..... | 33-39 |
|---|-------|

## CHAPTER V.

### ANNIVERSARIES AT—

|  |       |
|--|-------|
| Sharon, Franklinton, Maple Springs, Brown's,<br>Red Bud, Mount Zion, Hickory Chapel..... | 40-45 |
|--|-------|



CHAPTER VI.

ANNIVERSARIES AT—

|   |       |
|---|-------|
| Bear Swamp, Cypress Chapel, Red Bud, Sharon,<br>Poplar Springs, Haywoods, Sandy Creek . . . . . | 46-51 |
|---|-------|

CHAPTER VII.

ANNIVERSARIES AT—

|  |       |
|--|-------|
| Wilson, Philadelphia, Reedy Creek, Henderson,<br>Pleasant Grove. (Beginning of Associational<br>Missions), Conoconara (Great Associational Mis-<br>sion Movement), Louisburg . . . . . | 52-61 |
|--|-------|

CHAPTER VIII.

ANNIVERSARIES AT—

|   |       |
|---|-------|
| Peach Tree (Semi-centennial), Antioch, Little-<br>ton, Rock Spring, Mount Zion, Wilson, Browns. | 62-69 |
|---|-------|

CHAPTER IX.

ANNIVERSARIES AT—

|   |       |
|---|-------|
| Samaria, Maple Springs, Gardners, Greenville,<br>Warrenton, Louisburg, Philadelphia . . . . . | 70-78 |
|---|-------|

CHAPTER X.

ANNIVERSARIES AT—

|   |       |
|---|-------|
| Scotland Neck, Wilson, Poplar Springs, Stony<br>Creek, Weldon, Warren Plains, Spring Hope . . . | 79-91 |
|---|-------|

CHAPTER XI.

ANNIVERSARIES AT—

|  |        |
|--|--------|
| Corinth, Washington, Rocky Mount, Maple<br>Springs, Tarboro, Red Oak, Henderson (Asso-<br>ciation divided) . . . . . | 92-102 |
|--|--------|

CHAPTER XII.

ANNIVERSARIES AT—

|  |         |
|--|---------|
| Sandy Creek, Sharon, New Bethel, Samaria,<br>Red Bud, Warrenton, Ephesus . . . . . | 103-111 |
|--|---------|

CHAPTER XIII.

ANNIVERSARIES AT—

|  |         |
|--|---------|
| Louisburg, Philadelphia, Gardners, Bunn, Harris<br>Chapel, Cedar Rock, Littleton . . . . . | 112-122 |
|--|---------|

## CHAPTER XIV.

|             |         |
|-------------|---------|
| RESUME..... | 123-125 |
|-------------|---------|

## CHAPTER XV.

|                           |         |
|---------------------------|---------|
| SKETCHES OF CHURCHES..... | 126-161 |
|---------------------------|---------|

## CHAPTER XVI.

|                 |         |
|-----------------|---------|
| MODERATORS..... | 162-176 |
|-----------------|---------|

## CHAPTER XVII.

|                            |         |
|----------------------------|---------|
| CLERKS AND TREASURERS..... | 177-189 |
|----------------------------|---------|

## CHAPTER XVIII.

|                            |         |
|----------------------------|---------|
| PREACHERS AND PASTORS..... | 190-332 |
| CONCLUSION.....            | 333-334 |

# History of the Tar River Association

---

## CHAPTER I.

---

### ORGANIZATION.

The Tar River Baptist Association was organized in 1830. The exact date of the organization and the place where it was effected are unknown. The probable time was the fall of 1830, and, as Elder William B. Worrell, the pastor of Sandy Creek Church, was the leading spirit in the movement, it is probable that this preliminary meeting was held at Sandy Creek Church, Franklin County.

The churches represented in the preliminary meeting were from the Kehukee and Raleigh Associations. Those from the Kehukee were: Quankie, Rocky Swamp, Fishing Creek, Mearn's Chapel, Sappony, Peach Tree, Red Bud, Sandy Creek, and Maple Springs. Those from the Raleigh Association were: Haywoods, Flat Rock, Shiloh, and Sandy Grove. These churches were located in Franklin, Nash and Halifax Counties. Some of them after a few years returned to the Kehukee Association.

Having no minutes of this preliminary meeting, it is impossible to give a definite statement of the business transacted. There are reasons for believing that James Southerland was elected Moderator, and Elder Thomas Crocker, Clerk.

The delegates present resolved to organize a new association under the name of The Tar River Baptist Association. A committee was appointed to draft a Constitution and Rules of Decorum to be submitted to the Association at the next meeting. The Association decided to hold the next meeting at Sandy Creek Meeting House, and Elder Philemon Bennett was appointed to preach the introductory sermon.

Several causes led to the organization of the new Association. The churches entering into it were, for the most part, remote from the center of the associations to which they belonged, and the methods of travel were slow and tiresome. Therefore, the question of convenience had much to do with the movement. Again, they doubtless hoped by organizing a compact body to occupy and develop territory hitherto neglected by the associations to which they belonged. The largest factor, perhaps, that led to the movement resulting in the birth of this association may be found in the growing hostility to missionary effort on part of the Kehukee Association, which had departed from the faith of the fathers with reference to the spread of the gospel.

In 1804 the Kehukee Association appointed a committee consisting of Elders Lemuel Burkitt, Martin Ross, Aaron Spivey, Jesse Read and John McCabe to attend a meeting at Cashie Meeting House, Bertie County, on Friday before the third Sunday in June, 1805, to confer with similar committees from the Virginia-Portsmouth, and Neuse Associations for the purpose of devising ways and means to support the missionary cause. At this meeting arrangements were made to collect funds for missionary purposes, which was approved by the Association. In 1827 the Association reversed this decision with reference to missionary operations, and practically declared non-fellowship with those engaged in missionary efforts. This action was reaffirmed the next year. Consequently, there was considerable dissatisfaction among those who believed in organized efforts for the extension of the kingdom. This, doubtless, had much to do in leading to the organization of the Tar River Association.

During the year following this preliminary meeting, the churches intending to enter into the new Association procured letters of dismission from the Raleigh and Kehukee Associations for that purpose. Therefore, the organization of the Tar River Association was fully endorsed by the Raleigh and Kehukee Associations.

## THE FIRST ANNIVERSARY.

The Tar River Association met in its first annual session at Sandy Creek Meeting House, on Friday before the fourth Sunday in October, 1831. Elder Philemon Bennett preached the introductory sermon from Malachi 3:16-18. James Southerland was elected Moderator, Elder Thomas Crocker, Clerk and Treasurer, and Archibald H. Davis, Assistant Clerk.

The Association evidently intended to use money in carrying on its work; for a Finance Committee was appointed to receive the contributions sent up by the churches for associational purposes. This committee reported twenty-seven dollars contributed by the churches, which was turned over to the Treasurer. This amount seems small in comparison with reports of the finance committees of the present day; but it must be remembered that they were only making a beginning, and were acting under unfavorable and trying circumstances. They claimed the God-given right to organize, and to use their money for the advancement of the kingdom; and although the beginning was small, they were moving in the right direction; and out of that small beginning have grown the large enterprises in which the Association has been engaged during the last thirty-eight years.

The Constitution and Rules of Decorum prepared by the committee, appointed for that purpose at the preliminary meeting in 1830, were read and adopted. This Constitution and Rules of Decorum, with but few changes, are still in force in the Association.

Each church was requested to send its Articles of Faith to the next Association, and also to indicate its statistical standing.

At this meeting it was determined to address a circular letter, annually, to the churches. This custom was continued for many years, and many of these letters show careful preparation, and are valuable documents. Elder Thomas Crocker was appointed to write the first circular



letter. It was to be read at the next Association; and, if found satisfactory, published in the Minutes.

The Treasurer was instructed to purchase a blank book in which the proceedings of the annual meetings of the Association were to be recorded. This was a wise measure, and has preserved the history of the Association much better than would have been done by merely printing and distributing the Minutes.

The Association appointed corresponding messengers to the Raleigh, County Line, Flat River and Neuse Associations. At that time this custom was universal, but for many years it has been discontinued.

It is interesting to note that the family names found in the Minutes of this session of the Association are still represented in our annual meetings.

The churches that took part in the preliminary meeting were also represented in this session by letter and delegates. In addition to these a newly constituted church at Allen's Meeting House, now Browns, in Warren County, was received into fellowship; and the delegates, James Southerland and William Rudd, were welcomed by the Moderator.

Fourteen churches were represented in this session of the Association. These churches reported a total membership of 935.

As far as can be learned, the ministers present at this session were Elders Philemon Bennett, Thomas Crocker and Willoughby Hudgins. Elder William B. Worrell, who for many reasons may be regarded as the father of the Association, on account of sickness was not able to be present. Elders Thomas Crocker and Willoughby Hudgins preached on Sunday to large and attentive congregations.

#### THE SECOND ANNIVERSARY.

On Friday before the fourth Sunday in October, 1832, the Association met in its second session at Maple Springs. The introductory sermon was preached from 1 Timothy 4:16

by Elder Philemon Bennett. James Southerland was Moderator, and Elder Thomas Crocker, Clerk and Treasurer.

The ministers present at this session were Joseph J. Finch, Benjamin Brown, Philemon Bennett, Thomas Crocker, Willoughby Hudgins, A. J. Battle and Gideon Bass.

Three churches were received into the Association—Reedy Creek, Hickory Chapel, and Poplar Springs. I think all of these were from the Kehukee Association.

The statistical table of this meeting shows 17 churches, 276 baptisms, and a total membership of 1,338. This was a net gain of three churches and 403 members. The churches sent for associational purposes \$27.10.

The circular letter was prepared by Thomas Crocker on the way Christians should act toward each other in all the relations of life.

It was customary in those times, at the Association, to have three sermons on Sunday. Worship would begin at 10 A. M. At the close of the first sermon, which was rarely less than an hour in length, the second preacher immediately came forward; and, after a hymn and prayer, delivered another sermon, seldom remarkable for brevity. Then followed an intermission during which a sumptuous dinner was enjoyed. In the afternoon another sermon was preached, and the day frequently closed with a gracious revival. It was not uncommon on those occasions to see many mourners present themselves for prayer and instruction, and to witness the rejoicing of new-born souls. On this occasion Amos J. Battle preached at 10 o'clock from Matthew 5:6. He was followed by Thomas Crocker from Malachi 4:2. These were strong, doctrinal preachers, and doubtless laid the foundation for a great evangelistic sermon by Willoughby Hudgins, in the afternoon from Psalm 23:4: "Thy rod and Thy staff they comfort me."

#### THE THIRD ANNIVERSARY.

According to appointment the third session of the Association convened at Hickory Chapel, in Nash County, on

Friday before the third Sunday in October, 1833, and continued three days. The introductory sermon was preached by Thomas Crocker from John 17:3. James Southerland was Moderator and Amos J. Battle, Clerk and Treasurer.

A committee, consisting of Elders Willoughby Hudgins, G. Vick, A. J. Battle and Brethren James Southerland, Simeon Southerland, Absalom B. Bains and John Saunders, was appointed to examine the letters from the churches with respect to the Articles of Faith sent up by the churches, and prepare out of these a system of faith for the Association. This committee declined to recommend the Articles of Faith in the letters from the churches. They did, however, set forth Baptist Beliefs in the language of the Scriptures. This was adopted by the Association and published in the Minutes.

The church in Nashville was received at this session. The Association very carefully enquired into the faith and practice of churches applying for membership, and only such as were found orthodox and orderly were received.

The churches reported 160 baptisms during the year, and a total membership of 1,449. The amount sent by the delegates for associational purposes was \$25.55. In those days "associational purposes" meant printing the Minutes, and meeting any other expense connected with the Minutes.

#### THE FOURTH ANNIVERSARY.

The Association held its fourth annual session at Allen's, now Brown's, Meeting House, in Warren County, commencing on Saturday before the fourth Sunday in October, 1834, and continued three days.

In the absence of Elder Patrick Connelly, the opening sermon was preached by Elder Thomas Crocker from 2 Cor. 13:5: "Examine yourselves whether ye be in the faith." Elder Joseph J. Finch was Moderator, and Simeon Southerland, Clerk and Treasurer.

Elder William Hill Jordan first appeared in the As-

sociation at this session, and for a number of years rendered valuable service in this section of the State.

The church at Bear Swamp became a member of the Association at this time.

Among distinguished brethren present and rendering valuable service were: James and Simeon Southerland, Jeremiah Solomon, father of the late Dr. J. B. Solomon, and Jones Cooke, the father of Judge C. M. Cooke.

Elders Jordan and Finch preached on Sunday. On account of the illness of Elder Crocker the afternoon sermon was omitted.

Jeremiah Solomon, Jordan Denson, and A. Thomas were appointed a Committee on Itinerancy. This committee corresponded to our present Executive Committee. Its special work was to supply pastorless churches with the preaching of the gospel, to arrange for preaching in destitute sections; and, in accordance with the action of the Association at this time, provide for the competent remuneration of the itinerants. The churches were requested to send contributions for this purpose to the next session of the Association.

The circular letter, prepared by Elder J. J. Finch on the subject of Union, was adopted and printed in the Minutes.

There were nineteen churches connected with the Association at this time. Six of them were not represented. The other 13 churches reported 79 baptisms, and a total membership of 1,216. If we add to this total membership the number reported at the previous session by the churches not reporting at this time, it would give a total membership of 1,493.

#### THE FIFTH ANNIVERSARY.

On Friday before the fourth Sunday in October, 1835, the Association met at Red Bud Meeting House, in Franklin County. Elder Thomas Crocker preached the introductory sermon from 2 Timothy 3:16, 17. Jones Cooke was

Moderator, Thomas Crocker, Clerk and Treasurer, and Jordan Denson, Assistant Clerk.

Four churches, viz.: Poplar Springs, Mearn's Chapel, Quankie Chapel, and Rocky Swamp churches were stricken from the roll of churches for non-attendance.

The church in Tarboro was received into fellowship by letter from the Neuse Association. This church had been excluded from the Kehukee Association on account of its missionary and Sunday School tendencies. In 1834 it applied for admission by letter and was practically received; but this could not be formally done without the presence of a delegate. The reception of this church greatly displeased the anti-missionary brethren in our churches, and resulted in dividing the church at Allen's Meeting House.

The Association appointed a meeting of delegates from the churches to be held at Maple Springs on Saturday before the second Sunday in January, 1836, to devise ways and means for carrying on itinerant preaching in the bounds of the Association. Evidently, in the face of many difficulties, the Association was struggling to carry forward the purposes for which it was organized. We have no records of the meeting at Maple Springs.

Arrangements were made to purchase a supply of "Booth's Defense of the Baptists," and to distribute them among the churches.

At this session 16 churches reported 47 baptisms, and a total membership of 1,230.

In view of the great spiritual declension in the churches the Association appointed a day of fasting and prayer.

#### THE SIXTH ANNIVERSARY.

The sixth annual meeting was held at Shiloh Meeting House, Franklin County, October the 22-25, 1836. Elder James Delke preached the introductory sermon from 2 Tim. 4:2: "Preach the Word." Jones Cooke was Moderator, Thomas Crocker, Clerk and Treasurer, and A. J. Battle, Assistant Clerk.



Louisburg Church was received into fellowship.

The visiting preachers present were James Delke, Manly, Finch and Brown. The Manly mentioned may have been Dr. Basil Manly from the Charleston Association. James Delke had recently moved to Warrenton from the Chowan section.

The Association took high ground on the subject of temperance, and unanimously adopted the following resolution: "Whereas, it is the common practice among some of the brethren in our Association to engage in making and vending ardent spirits for the sake of gain, and some drinking to excess, much to the prejudice and standing of society and the injury of our moral character as Christians; therefore, be it resolved, that we deem it morally wrong to make, vend, and drink ardent spirits for any other than medical purposes; and that we recommend to our churches (entirely upon the abstemious plan) that they use every lawful means to suppress this ruinous practice in our churches."

The Association adopted a strong report on periodicals which closed thus: "Resolved, that we are highly gratified with the Biblical Recorder, published in Newbern by Brother Meredith, and most cheerfully recommend it to the patronage of the churches of this Association. Resolved, further, that we, the members of this Association, will use our best exertions to increase the number of its subscribers."

Strong reports were also adopted on Sunday Schools and Bible translation. The resolution was adopted because The American Bible Society had refused to publish Dr. Judson's translation of the Bible into Burmese; because he translated the word baptizo by a word meaning to dip in the Burmese language.

A resolution was adopted expressing sympathy with the churches throughout the Union on account of the death of Luther Rice.

James Delke was appointed itinerant, and a plan was adopted looking to the raising of funds by the churches for his support.

The churches were evidently suffering from premature

and injudicious licensing and ordaining preachers. A resolution was, therefore, adopted urging the churches to be careful in granting license to preach, "and in the case of young gifts" to contribute to their support in order that they might give themselves to the ministry of the Word. A resolution was also adopted to "Appoint a standing presbytery to attend to the ordination of ministers and deacons, and the constitution of churches in all cases within our bounds."

A resolution was adopted recommending that the churches of the Association, when their members move out of their respective bounds send letters of dismission for such members directed to the church nearest where they live, with the request that church discipline may be exercised towards such members. It was also recommended that if members holding letters of dismission did not attach themselves to a church in a reasonable length of time that their letters be recalled. In this way, the Association endeavored to stop a growing evil, but their efforts were not successful; because the churches would not carry out this wise recommendation.

The 16 churches included in the Association reported 15 baptisms, total membership 1,003, and sent \$18 to the Association for the work of the kingdom. Perhaps, if they had been a little more liberal with their means, there would have been more baptisms. Malachi 3:10: "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

#### THE SEVENTH ANNIVERSARY.

In 1837 the Association met at Peach Tree Meeting House in Nash County, October 28-30. Elder A. J. Battle preached the introductory sermon from 2 Cor. 11:28. The officers of last year were re-elected.

The church at Sandy Grove requested a letter of dismis-



sion to join the Kehukee Association. The letter was unanimously granted. Several churches that came from the Kehukee returned to that body. For the most part these churches seem to have become extinct.

Elders A. J. Battle, Thomas Crocker and James Delke were appointed the ordaining presbytery of the Association for the ensuing year.

The Itinerant Plan, as conducted by the Association, did not seem to meet existing conditions. Some of the churches attempted to live without pastoral supplies, and depended on the itinerant for preaching. The Association urged each church to secure its own pastor. The Itinerant System seems to have been discontinued at this session.

The statistical table shows 12 baptisms, and 1,083 members. Again the Association appointed a day of humiliation, fasting and prayer; and surely this was needed.

The Association again took high ground on the subject of temperance. In this great movement the Tar River Association was, perhaps, the first organization in this State to speak out clearly and strongly.

## CHAPTER II.

### THE EIGHTH ANNIVERSARY.

The Tar River Association held its eighth annual session at Reedy Creek Meeting House, Warren County, commencing Friday before the fourth Sunday in October, 1838. Jones Cooke was Moderator, Thomas Crocker, Clerk and Treasurer, and Dr. T. J. Pitchford, Assistant Clerk. The introductory sermon was preached by Elder James Delke from Hebrews 13:1: "Let brotherly love continue."

Query from Haywoods: "What shall a church do with a member of her body who permits and assists his or her daughter or son, as the case may be, to attend balls or dances?" To this query the Association answered: "The church to which such offending members belong should advise them to a better course of conduct, by the officers of said church; and if the offence is repeated that the church forthwith exclude them, as disorderly church members."

The circular letter prepared by James Delke is a strong presentation of the duty of the church to give the pastor a liberal support. It was adopted and published in the Minutes, and sent to the churches as a message from the Association.

The statistical table shows 16 churches represented by 12 delegates. The churches reported 17 baptisms and a total membership of 591. Six churches were not represented. Contributions for associational purposes amounted to \$19.35.

At this session, for the first time in its history, the Association adopted a resolution of thanks for the hospitality of the church and neighborhood entertaining it.

The Association seems to have reached the lowest point in its history. Failure seemed almost inevitable; but the brethren had faith in God, and they believed that they were embarked in His cause. Therefore, with unconquerable

courage, they resolved to go forward, and the glorious record of the past thirty-eight years proclaims their wisdom.

#### THE NINTH ANNIVERSARY.

This session was held at Flat Rock Meeting House Saturday before the fourth Sunday in October, 1839. The introductory sermon was preached by Thomas Crocker from Isa. 28:16, 17. Jones Cooke was Moderator, and T. J. Pitchford, Clerk and Treasurer.

The preachers present were William Dent, Jesse Powell, Thomas Crocker, Plummer Pierce, Thomas Wilcox, G. W. Thomson, Z. Allen and D. F. Richardson. This is the first mention of Elder Thomas Wilcox in the Minutes. It seems to have been the beginning of a very fruitful ministry.

The church at Allen's Meeting House that some years before withdrew from the Association to satisfy some of its members, who were opposed to missions and Sunday Schools, returned at this session under the name of Browns.

The Minutes show 14 churches, represented by 25 delegates. The churches reported 24 baptisms and 921 members.

The circular letter was written by Thomas Wilcox, and adopted by the Association. The subject was "Christian Union."

#### THE TENTH ANNIVERSARY.

Friday before the fourth Sunday in October, 1840, the Association met at Bear Swamp Meeting House. The former officers were re-elected. Elder Thomas Crocker preached the introductory sermon on "The Duty of Deacons," from 1 Timothy 3:8, 9.

There were three sermons on Sunday, and two or three sermons on each of the other days. An associational meeting was regarded, in those days, as a great opportunity to preach the gospel to the multitudes that attended.

Query: "How shall a church act when a member of a dissolved church applies for membership?" Answer: "If the church, after proper enquiry, be satisfied that such applicant has been properly received into a regular Baptist Church, and is now and has been, a member of proper character, she shall receive him or her."

At this session the time of holding future associations was changed so as to embrace the first Sunday in October instead of the fourth.

The Statistical Table shows 375 baptisms, total membership 1,321, delegates 25 and contributions \$28.50.

#### THE ELEVENTH ANNIVERSARY.

The Association met in Louisburg Saturday before the first Sunday in October, 1841. The opening sermon, on "The Gospel Ministry," was preached by Willoughby Hudgins from 2 Cor. 2:16. Jones Cooke was Moderator and T. J. Pitchford, Clerk and Treasurer.

Tanners Church was received from the Flat River Association.

A collection was taken on Sunday, amounting to \$20, and Jeremiah Solomon and Elder Thomas Crocker were appointed to carry it to the State Convention.

The Association appointed its next meeting to be held at Gardners Meeting House, a branch of Tanners Church.

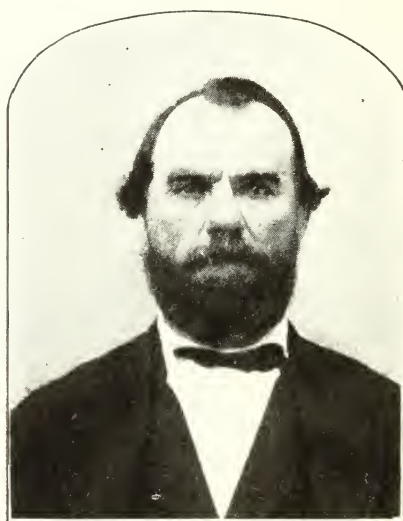
There were 16 churches reporting 30 baptisms, a total membership of 1,413, delegates 28, and contributions sent up by the churches \$26.68.

#### THE TWELFTH ANNIVERSARY.

Saturday before the first Sunday in October, 1842, the Association met at Gardners Meeting House. J. Denson was Moderator, T. J. Pitchford, Clerk and Treasurer, and Willoughby Hudgins, Assistant Clerk. Thomas Wilcox preached the introductory sermon from 2 Timothy 4:2.

Elder Thomas Wilcox was appointed Itinerant to visit the churches in the Association, and to preach to them. The





JOHN WATSON  
Moderator Four Years

churches willing to receive his services were requested to remunerate him.

The circular letter, on "The Bible," prepared by Thomas J. Pitchford, was adopted and printed in the Minutes.

The 16 churches belonging to the body were represented by 24 delegates. The letters showed 38 baptisms, a total membership of 1,398, and \$23.80 sent up by the churches for associational purposes.

#### THE THIRTEENTH ANNIVERSARY.

The Association met at Poplar Springs Saturday before the first Sunday in October, 1843. The Introductory sermon, from Phil. 2:14, was preached by Willoughby Hudgins. Jordan Denson was Moderator, T. J. Pitchford Clerk and Treasurer, and W. D. Webb, Recording Secretary.

The Constitution was altered so as to allow each church to send three delegates to the Association, instead of two, as had been the custom.

Elder Thomas Wilcox was continued as general missionary. His report for the previous year showed that he had traveled 80 days, visited 14 churches, made 43 visits, traveled 1,684 miles, baptized 36, and received from the churches for his services \$109.22½.

The statistics show 16 churches, baptisms 245, total membership 1,645, delegates 30, and contributions from the churches \$24.

The ordained ministers belonging to the Association at this time were Willoughby Hudgins, Thomas Wilcox, Patrick H. Smith, Henderson Edwards, William Dent and Solomon G. O'Bryan.

#### THE FOURTEENTH ANNIVERSARY.

The Association met at Brown's Meeting House, Saturday before the first Sunday in October, 1844. The introductory sermon, from 1 Cor. 7:14, was preached by Thomas Wilcox. Jones Cooke was Moderator, T. J. Pitchford,



Clerk and Treasurer, and Willoughby Hudgins, Assistant Clerk.

Josiah B. Solomon, afterwards a leading preacher in this section, made his first appearance in the Association at this session.

Elder Mark Bennett, who had recently come to us from the Kehukee Association, represented the Tarboro Church. For many years he was one of the strong ministers of the Association, standing for truth, righteousness and progress.

A collection for Associational Missions was taken on Sunday, amounting to \$17.45.

Thomas Wilcox was continued as missionary for the ensuing year; and to insure his support each church in the Association was requested to send a delegate to a meeting to be held at Sandy Creek Meeting House, Saturday before the third Sunday in December, 1844, to ascertain how much could be raised for this purpose.

The Association instructed that all funds raised at this session for conventional purposes be applied to Foreign Missions.

At this session the 16 churches reported 271 baptisms, 1,302 members, and contributed \$23.22 for associational purposes. The churches were represented by 39 delegates.

At this period Elder Thomas Crocker, who had been a leader from the first session, seems to have been temporarily out of our bounds.

## CHAPTER III.

### THE FIFTEENTH ANNIVERSARY.

On Saturday before the first Sunday in October, 1845, the Association met at Maple Springs. The introductory sermon, on "Election," was preached by James J. Sledge, from Romans 8:33. Willoughby Hudgins was Moderator, and Wilson D. Webb, Clerk and Treasurer.

Visiting ministers were Servestus A. Creath, Henry S. Spivey, William H. Edwards, S. G. O'Bryan, Thomas Crocker, Seth J. Garret, and James Delke.

Gardner's Church, in Warren County, and Sandy Grove Church, in Nash County, were received into fellowship.

On Sunday James Delke preached from Acts 8:8, and Thomas Crocker preached from John 4:29. The day being inclement, the congregation was dismissed without having heard Willoughby Hudgins in the afternoon.

The Committee on Itinerancy met at Sandy Creek Meeting House according to last year's resolution, and the churches having made satisfactory pledges for the support of an itinerant, Elder Thomas Wilcox was employed. Thomas Wilcox, the itinerant, reported that he had traveled 568 miles, preached on 31 days, and received \$59.25 for his services. Those converted through his instrumentality were doubtless baptized by the pastors whom he assisted.

The Association resolved to celebrate the Lord's Supper on the Sabbath of the next session. The records do not indicate that this was done, and it ought not to have been.

The preachers of the Association were requested to visit each church connected with the body, during the next associational year. If this was done, it may account in part for the large number of baptisms reported at the next annual meeting, which numbered 313, an average of over 17 to each of the 18 churches.

The Association at this time numbered 18 churches, with a total membership of 2,074.

#### THE SIXTEENTH ANNIVERSARY.

This session was held with Sandy Creek Church, October 2-4, 1846. The introductory sermon was preached by Josiah B. Solomon from 2 Timothy 4:2. Elder Henry S. Spivey was elected Moderator, and Wilson D. Webb, Clerk and Treasurer.

Enon, a newly constituted church, located near Littleton, in Warren County, was received.

Instead of a circular letter, the Moderator, Clerk and J. B. Solomon were instructed to write a communication to the churches on "The State of Religion and the Best Means of Promoting It;" and have this letter published in the Minutes.

Committees were appointed to report at the next session on Periodicals, Home Missions, Foreign Missions, and Education. With some additions, this custom has continued to the present time.

A committee, previously appointed, reported that the church at Nashville had dissolved. Some years later another church was constituted in Nashville, and is still a vigorous body.

A presbytery, consisting of Willoughby Hudgins, Thomas Wilcox, Henry S. Spivey and P. H. Smith was appointed to meet at Haywood's Meeting House for the purpose of ordaining Josiah B. Solomon to the full work of the gospel ministry.

A resolution was adopted approving the objects of the Baptist State Convention, and commending them to the churches. This action was taken, because in some of the churches there was active hostility to the Convention.

The statistical table shows 18 churches, and a total membership of 1,977. There had been 105 baptisms during the year.

There was a great deal of sickness in the neighborhood of

Sandy Creek, and the Association hurried through its business, so as to adjourn Sunday afternoon, and thus relieve the afflicted community of the necessity of entertaining it longer.

#### THE SEVENTEENTH ANNIVERSARY.

The seventeenth annual meeting was held at Enon Meeting House, in Warren County, Friday before the first Sunday in October, 1847. Thomas Wilcox preached the introductory sermon from Malachi 1:2. T. J. Pitchford was Moderator, and Wilson D. Webb, Clerk and Treasurer.

Red Oak Church, in Nash County, was received at this time.

An earnest request was made to the Baptist State Convention to send a missionary to work in the bounds of the Association. Some of the churches were not heartily in favor of sustaining the objects of the Baptist State Convention; but strong reports and ringing addresses were made on Missions, Periodicals and Education.

At this session the Association reported: Churches 19, baptisms 53, and a total membership of 2,020.

#### THE EIGHTEENTH ANNIVERSARY.

This session of the Association met at Hickory Chapel Friday before the first Sunday in October, 1848. Patrick H. Smith preached the introductory sermon from John 8:32. G. W. Powell was elected Moderator, and Wilson D. Webb, Clerk and Treasurer.

Elder McNabe was present to represent the interests of the Southern Baptist Convention.

Elders H. S. Spivey, P. H. Smith and J. B. Solomon were appointed a presbytery with reference to the ordination of Plummer D. Pierce. This committee reported favorably and he was ordained on Sunday.

The statistics show 19 churches, delegates 41, total membership 2,047, and baptisms 24.

## THE NINETEENTH ANNIVERSARY.

This session was held at Haywood's Meeting House, Franklin County, Friday before the first Sunday in October, 1849. T. J. Pitchford was Moderator, and Patrick H. Smith, Clerk and Treasurer. The introductory sermon was preached by Elder P. D. Pierce from Isa. 53:7.

Thomas Meredith, James S. Purefoy, William Hill Jordan and L. C. Hilton were present. Mr. Meredith was editor of the Biblical Recorder, and Mr. Hilton was afterwards a prominent South Carolina pastor.

At this time John Watson first became prominent in the Association. He afterwards became one of the leaders in the great Associational Missions movement, which under the leadership of Dr. J. D. Hufham revolutionized conditions in the Tar River Association. Brother Watson gave the first thousand dollars to the present endowment of Wake Forest College, and was one of the first to make a contribution sufficiently large to insure the founding of the Baptist Orphanage at Thomasville.

The recent death of Elder Thomas Crocker was reported. The brethren were deeply touched by the information. He had long been a leader in the counsels of the body. He enjoyed the esteem and loving confidence of the entire brotherhood. He had, perhaps, preached more sermons at the sessions of the Tar River Association than any minister of his day, and the brethren called him into active co-operation with them in every effort to go forward. The Association not only passed resolutions of sympathy with his family, but extended to them liberal financial help, as a token of their love for their departed brother.

An appeal was again made to the Baptist State Convention for a missionary.

The interesting discussion on Foreign Missions aroused great feeling, and produced pleasing results.

At this session the 19 churches reported 44 baptisms, and 1,685 members.

## THE TWENTIETH ANNIVERSARY.

The Association met in its twentieth annual session with Red Bud Church, Franklin County, September 13, 1850. P. H. Smith preached the introductory sermon from 2 Cor. 6:2. T. J. Pitchford was re-elected Moderator, and P. H. Smith, Clerk and Treasurer.

The church in Warrenton, which was constituted in 1849, was received at this time. This church and its pastors have always been loyal to the Association. Although numbering but fourteen members, it was assigned a leading place in the counsels and work of the Association.

Arrangements were made to aid Brother J. R. White, a young preacher, to pursue a course of study at Wake Forest College. He was the beneficiary of the Association for several years, and annually a committee was appointed to examine him to ascertain whether he was making satisfactory progress.

Thomas Wilcox, the itinerant, reported that he had been actively engaged in the field six and a half months, traveled 1,260 miles, preached 93 sermons, baptized 4, and aided in establishing one Sabbath School. He had received for his services \$65.52. The Association decided to continue the itinerancy during the ensuing year, on the same plan; that is, the itinerant was to receive no stated salary, but depend on the voluntary contributions of the churches for remuneration. Elder Thomas Wilcox declined to serve longer on these terms, and Elder P. H. Smith was appointed.

The Association determined to have two stated sermons at future sessions--the introductory and the conventional, or missionary sermon.

During this period a noticeable change occurred in the terminology of the Minutes. Instead of meeting house they said church, and the Elder began to be called Reverend.

In this session, there were 20 churches, reporting 26 baptisms, and a total membership of 1,297.

## THE TWENTY-FIRST ANNIVERSARY.

The Association held its twenty-first annual session with Warrenton Church, October 3-6, 1851. R. I. Devin, of Oxford, preached the introductory sermon from Isa. 3:10. Several prominent preachers were present, and preached during the session. T. J. Pitchford was Moderator and P. H. Smith, Clerk and Treasurer.

The Itinerant reported one new church, Salem, as a result of his year's work.

At this session there were 21 churches, with a total membership of 1,650. During the year there were a 160 baptisms.

Sunday, morning and night, distinguished ministers preached in the Baptist and Methodist churches. The result of that day's work must have been very evident, for the Clerk wrote in his record, "Great good was done."



## CHAPTER IV.

### THE TWENTY-SECOND ANNIVERSARY.

On Saturday before the first Sunday in October, 1852, the Association met with Flat Rock Church, Franklin County, in its twenty-second annual session. Thomas Wilcox preached the introductory sermon from Hebrews 12:25. T. J. Pitchford was Moderator, and P. H. Smith, Clerk and Treasurer.

W. M. Wingate made his first appearance in the Association at this time. For many years thereafter he rendered valuable service in the annual meetings and wherever needed in our bounds.

Jeremiah Solomon, a prominent member of Haywood's Church, having died since the last Association, this session passed a resolution expressing appreciation of him, and sympathy with his family. Mr. Solomon was a native of Franklin County, a man of sterling worth, a good citizen and a devout Christian. He raised a large family of intelligent children, one of whom, Dr. J. B. Solomon, became prominent in the denomination as a preacher and teacher.

A strong resolution was adopted commending Chowan Female Institute, and Oxford Female College. The Association always stood squarely on the subject of education; and at this time was considering the advisability of locating an academy, auxiliary to Wake Forest College, within the bounds of the Association.

The statistical table indicates the number of churches 21, baptized 84, total membership 1,710, and delegates 46.

### THE TWENTY-THIRD ANNIVERSARY.

Peach Tree Church was the place of the twenty-third annual meeting, Friday before the fourth Sunday in August, 1853, was the time. The preacher was J. R. Smith and the text was Exodus 14:15, "Go forward." The former

officers were re-elected: T. J. Pitchford, Moderator, and P. H. Smith, Clerk and Treasurer.

Tarboro Church was dismissed to join the Pamlico Association.

By request of Enon Church, of which he was a member, Brother L. C. Perkinson was ordained at this session to the full work of the gospel ministry. Elders Mark Bennett, N. A. Purefoy and Thomas Wilcox constituted the ordaining presbytery. Brother Perkinson only held three short pastorates; but he lived long, did much good, and was a worthy minister of the New Testament.

Strong resolutions were passed endorsing the State Convention and Wake Forrest College.

A petition was received from Tanner's Church desiring to withdraw from the Association. The request was granted.

Statistics: Churches 19, baptisms 62, total membership 1,958, delegates 45.

#### TWENTY-FOURTH ANNIVERSARY.

On Friday before the fourth Sunday in August, 1854, the Association met in its twenty-fourth annual session with Reedy Creek Church in Warren County. The introductory sermon was preached by N. A. Purefoy from 1 Cor. 1:10. T. J. Pitchford, Moderator, and P. H. Smith, Clerk and Treasurer.

A misunderstanding on part of Maple Springs Church, growing out of an action of the Association at Haywood's Church in 1849, was satisfactorily explained, and Maple Springs Church joyfully resumed her relation to the Association. This was the trouble: Elder Willoughby Hudgins, an able preacher, and for many years one of the most popular ministers in the Association, was in 1849 the beloved pastor of Brown's, Gardner's, Maple Springs and Tanner's churches. Reports charging him with gross immorality were rife in the country. Therefore, when the Association, at Haywood's, in 1849, refused to adopt the recommendation of the committee nominating him to preach on Sunday and

appointed another in his place, he was greatly offended and so reported the matter to his churches that Maple Springs and Tanner's were led to suspect that the offensive action was aimed at them as well as at the preacher, but when the association explained that this was a mistake the Maple Springs Church was reasonable, but Tanner's withdrew from the Association and remained out for about twenty-five years and came back in 1875 as Warren Plains Church.

At this session the Association for the first time appointed an Executive Committee to carry on its work between the annual meetings. This committee has proved one of the most important factors in the advancement of the kingdom.

Elders G. M. L. Finch, William B. Harrell and Thomas H. Pritchard appeared for the first time in the Association. T. H. Pritchard was present to represent Wake Forest College. He was afterwards President of the College, and at various times held important pastorates in this and other States. He was an able preacher and was one of the most lovable of men.

Statistics: Churches 19, baptisms 112, total membership 1,062.

#### THE TWENTY-FIFTH ANNIVERSARY.

This meeting was held at Perry's Chapel, Franklin County, commencing Friday before the fourth Sunday in August, 1855. The sermon was preached by Patrick H. Smith from Hebrews 13:1: "Let brotherly love continue." T. J. Pitchford was Moderator, and G. M. L. Finch, Clerk and Treasurer.

For the first time in several years a circular letter was prepared for the Association. It was written by Dr. Pitchford on the demoralized condition of civil and religious society.

Pastors and deacons were urged to bring associational work before their respective churches, and take collections for it.

Dr. Richard D. Fleming, of Warrenton, made his first ap-

pearance in the Association at this time. He was afterwards prominent in orphanage work. He wrote the first article that led to the founding of the Baptist Orphanage at Thomsville.

The ministers who attended this session of the Association were: W. Dent, W. H. Edwards, P. D. Pearce, Levi C. Perkinson, N. A. Purefoy, P. H. Smith, J. B. Solomon, J. R. White and Thomas Wilcox.

Statistics show: Churches 19, baptisms 131, total membership 1,284.

#### THE TWENTY-SIXTH ANNIVERSARY.

The Association met with Salem Church, Wilson County, Friday before the fourth Sunday in August, 1856. The opening sermon was preached by N. A. Purefoy from Jude 3rd verse. T. J. Pitchford was Moderator, G. M. L. Finch, Clerk and Treasurer, and A. C. Perry, Auditor.

The circular letter this year was written by G. M. L. Finch on ministerial support.

Writers were appointed to report to the next Association on State, Home and Foreign Missions, Ministerial Education, Sunday Schools, and Temperance.

There were at this time nine ordained and three licensed preachers living in the bounds of the Association. In the Minutes of this session the Clerk first began to give the names of pastors with their churches and post offices.

The record shows churches 20, baptized 132, and total membership 2,396.

#### THE TWENTY-SEVENTH ANNIVERSARY.

The Association, from August 21-24, 1857, again met with Gardner's Church. Rev. G. M. L. Finch preached from Matthew 5:14: "Ye are the light of the world." T. J. Pitchford was re-elected Moderator, and G. M. L. Finch, Clerk and Treasurer.

W. M. Wingate, T. E. Skinner and John Mitchel were

present, and contributed largely to the interest of the meeting.

The circular letter prepared by J. B. Solomon on "The Duties and Responsibilities of the Churches in Regard to the Call and Qualifications Necessary to the Ministerial Office," is a valuable document and deserves careful perusal.

The financial report from the churches makes a better showing than formerly. The report of the Executive Committee not only shows progress, but also the purpose to go forward.

The doctrinal sermon, preached by N. A. Purefoy, was, by order of the Association, published in the Minutes.

The Sabbath was a great day at this session. John Mitchel, W. M. Wingate and T. E. Skinner preached in the order named. The beloved Mitchel preached from John 3:16. He was followed by the great-souled Wingate from Luke 18:29, 30; and in the afternoon T. E. Skinner preached a soul-stirring sermon from Matthew 26:8. Imagine that great congregation, in the grove at Gardner's, that beautiful August Sabbath, listening to three such preachers holding forth the word of life. The people were mightily moved, and that August Sabbath at Gardner's in 1857 stands out as one of the greatest days in the history of the Association.

The churches were requested to indicate in their letters to the next Association the amount of pastor's salary that each of them paid, and also how often they had preaching.

The Association urged the churches to hold protracted meetings, and urged the pastors to co-operate with each other in this kind of work. This action grew out of the feeling that there ought to be more conversions and baptisms reported by the churches.

The report of the death of Rev. Patrick H. Smith, who had passed away since the last meeting of the Association, saddened the hearts of the brethren. He was one of the strong preachers of the Association, and had served the body in many important positions. For many years he attended every session of the Association. He could be relied on to

do important and delicate committee work. He often preached the introductory sermon, and also on Sunday at the associations. He served the Association six consecutive years as Clerk and Treasurer. As pastor and itinerant he rendered efficient service, and was highly esteemed by the churches. The loving esteem in which he was held by the Association is set forth in the strong resolutions adopted at this session.

The statistical table of this annual meeting was not published, but we know there were twenty churches represented by thirty-seven delegates. There were eleven ordained ministers in the bounds of the Association.

#### TWENTY-EIGHTH ANNIVERSARY.

The Association met at Poplar Springs, August 17-19, 1858. The sermon from Jeremiah 8:22 was preached by N. A. Purefoy. The former officers were re-elected. Every church was represented by delegates.

Franklinton, Henderson, Sharon and Wake Forest churches were received at this time. The first three were newly constituted churches.

Sandy Grove Church, in Nash County, having ceased to exist, was stricken from the roll of churches.

In those days, great stress was laid on the preaching of the gospel; therefore, the Association suspended business to hear the Missionary and Doctrinal sermons. We have gone to the other extreme, and are unwilling to take time from the business of the Association for the preaching of the gospel and devotional services. In this we are the losers.

The report on Sabbath Schools indicated increased activity.

The ordained ministers at this time were W. T. Brooks, W. H. Edwards, N. A. Purefoy, L. C. Perkinson, Samuel Wait, Thomas Wilcox, William Dent, G. M. L. Finch, J. B. Solomon, W. T. Walters, J. R. White and W. M. Wingate. The licentiates were J. Q. A. Drake, Daniel Wester, G. S.



Jones, E. A. Poe, F. H. Belcher, G. Lewis, R. R. Moore, and R. R. Savage.

The following pastors served the number of churches indicated: J. G. Barkley, 2 churches; N. A. Purefoy, 3 churches; M. D. Freeman, 2 churches; Thomas Wilcox, 4 churches; R. B. Jones, 1 church; W. M. Wingate, 2 churches; W. T. Brooks, 1 church; Mark Bennett, 1 church; G. M. L. Finch, 2 churches; W. H. Edwards, 1 church, and J. B. Solomon, 2 churches.

From the statistical table we learn that there were 24 churches reporting 90 baptisms, and a total membership of 2,421.



## CHAPTER V.

### TWENTY-NINTH ANNIVERSARY.

This session of the Association convened with Sharon Church, August 23-26, 1859. G. M. L. Finch preached the opening sermon from Romans 1:16. T. J. Pitchford was elected Moderator, and G. M. L. Finch, Clerk and Treasurer.

The Southern Baptist Theological Seminary, located at Greenville, S. C., was represented by J. S. B. Mays. The Association approved of the work of the Seminary, pledged its support to the institution, and contributed \$265.99 to the work. The Southern Baptist Sunday Union was also endorsed by the Association.

Money collected at this session for the conventional fund was equally divided among the four objects fostered by the Convention. Churches contributing through the Association to the conventional fund were instructed that they had the right to appoint their own delegates to represent their contributions.

The Finance Committee reported that the churches had sent up \$62.61 for Minutes, for Itinerancy \$188.00, and for the objects of the Convention \$63.20. Several churches reported through their letters and delegates that they had collected funds for the Convention which they purposed sending directly to the Convention.

At this session the necessity for providing financial assistance for aged and infirm ministers and their families was considered, and a plan adopted and a committee appointed to carry out this plan. This, so far as I can learn, was the first systematic effort made by the Baptists of this State to provide for their aged ministers. On account of the war, which blighted so many plans and prospects, this plan was never carried out, but the churches continued to contribute to the necessities of the family of the lamented Thomas Crocker.

The statistics show ordained preachers 13, licensed

preachers 8, churches 23, delegates 44, baptized 182; total membership 2,470.

### THIRTIETH ANNIVERSARY.

The Association was held August 23-25, 1860, in Franklin. The introductory sermon on 1 John 3:3 was preached by J. S. Walthall. Dr. T. J. Pitchford was elected Moderator, and G. M. L. Finch, Clerk and Treasurer.

Antioch, Pleasant Grove and Wilson churches were received at this time into the Association.

Plans were formed for employing a missionary colporter, but owing to the war, which even then was casting dark and threatening shadows over the land, but little was done within the bounds of the Association.

At this time a plan was on foot among the Baptists to establish a college in Raleigh for the education of women. T. E. Skinner presented the claims of this institution. Great enthusiasm was aroused, and thrilling speeches were made by able brethren, and the sum of eleven hundred dollars was promptly subscribed to the enterprise. But the war quickly came, and this dream of the denomination was not realized for many long years.

From the statistical table we learn that the associational strength consisted of ordained preachers 15, licensed preachers 7, churches 26, baptized 124, total membership 2,526.

Henry Petty, afterwards pastor in Warrenton and prominent in the Association and State, made his first appearance among the Tar River brethren at this session.

### THIRTY-FIRST ANNIVERSARY.

This session was held with Maple Springs Church, commencing the 22nd and continuing through the 24th of August, 1861. The introductory sermon was preached by J. G. Barkley from Mark 16:16. Adolphus G. Jones was elected Moderator, and G. M. L. Finch, Clerk and Treasurer.

Mark Bennett refused to receive remuneration for mission services rendered by him under the appointment of the Association. He desired that the amount due him be used in carrying on the work during the next year.

J. B. Solomon, at that time pastor of a church in Richmond, Virginia, was present in the interest of publishing and distributing tracts among the soldiers. He addressed the body on that subject, and received a liberal contribution for the work.

J. D. Hufham made his first appearance among Tar River Baptists at this time. Did he then dream that he would become the great leader that this division of the Baptist army would follow to glorious victories? He was editor of the *Biblical Recorder*, and so presented the claims of that paper as to receive a large number of subscribers. A liberal sum was also placed in his hands to be used in sending the *Biblical Recorder* to soldiers in the Confederate Army.

The following resolution was unanimously adopted: "Resolved, That we learn with pleasure that patriotic young ladies at Cedar Rock are zealously exerting themselves to procure the means for ministering to the wants of our sick soldiers at Yorktown; that we cordially endorse their philanthropic and benevolent efforts, and recommend them as eminently worthy of encouragement and assistance."

The subject of employing an itinerant and colporter enlisted the attention of the body. Plans that seemed to be wise were formulated, but the churches failed to supply the necessary means to enable the Executive Committee to carry them out.

Some years before this the Association subscribed a scholarship amounting to five hundred dollars to the support of Wake Forest College. This scholarship was secured by individual subscriptions of twenty-five dollars each. The subscriptions were promptly paid, except one, and the delegates at the next Association paid this one, and at the session of 1861 put the matter in the hands of the delinquent brother's church. If this were a universal custom it would stop those from pledging who are careless about paying, and

there would not be so many unpaid pledges standing against churches and individuals.

The statistical table of this session was not transcribed into the Minute Book. The total membership was probably about the same as was reported in 1860. There were seven ordained and three licensed preachers living in our bounds. The Association was composed of 24 churches, which were represented by 48 delegates.

#### THIRTY-SECOND ANNIVERSARY.

The Association held its thirty-second annual session with Brown's Church in Warren County, August 21-23, 1862. The sermon was preached by R. W. Delbridge, from 1 Peter 1:8. T. J. Pitchford was chosen Moderator, and G. M. L. Finch, Clerk and Treasurer.

M. T. Sumner, Corresponding Secretary of the Domestic and Indian Mission Board of the Southern Baptist Convention, was present in the interest of the work of his Board. At this time this Board was interesting itself in Army Missions. After hearing Dr. Sumner in behalf of the work among the soldiers the Association contributed two hundred and twenty-four dollars to that object.

Rev. Henry Petty was present as a delegate from Warrenton, where he was rendering efficient service as pastor.

The Executive Committee reported that Elders R. W. Delbridge, J. G. Barkley, and Mark Bennett had been employed as missionaries. The two former had been prevented, by circumstances they could not control, from taking up the work. Elder Bennett had traveled forty-five days, and rendered valuable service. The Board also provided a plan for the relief of indigent preachers.

The statistical table shows 25 churches served by 11 pastors, baptized 77, total membership 2,205.

The Association for the first time appointed delegates to The Southern Baptist Convention, which in 1863 met in Atlanta, Georgia.

## THIRTY-THIRD ANNIVERSARY.

From August 20th-23rd, 1863, the Association met with Red Bud Church, Franklin County. The sermon from John 9:4 was preached by Henry Petty. N. A. Purefoy was elected Moderator, and Henry Petty, Clerk and Treasurer.

In response to the request of President Jefferson Davis, the Association appointed Friday of the present session as a day of fasting and prayer.

Elder N. B. Cobb, General Superintendent of Army Colportage, was present in the interest of his great work. He drew such a picture of the needs of the soldiers that the people wept freely, and contributed liberally to the Army Colportage fund.

Owing to the war the opportunity to push Foreign Missions was greatly lessened, and news from the foreign field was exceedingly meagre. A few of the missionaries on account of failing health had come home; but, for the most part, they were at their posts rendering faithful service, sowing the good seed, and winning souls into the kingdom.

On account of insufficient support the Biblical Recorder had been compelled to reduce its size to a half sheet. The Association passed a resolution recommending that the price of the Recorder be increased so as to restore the paper to its former size.

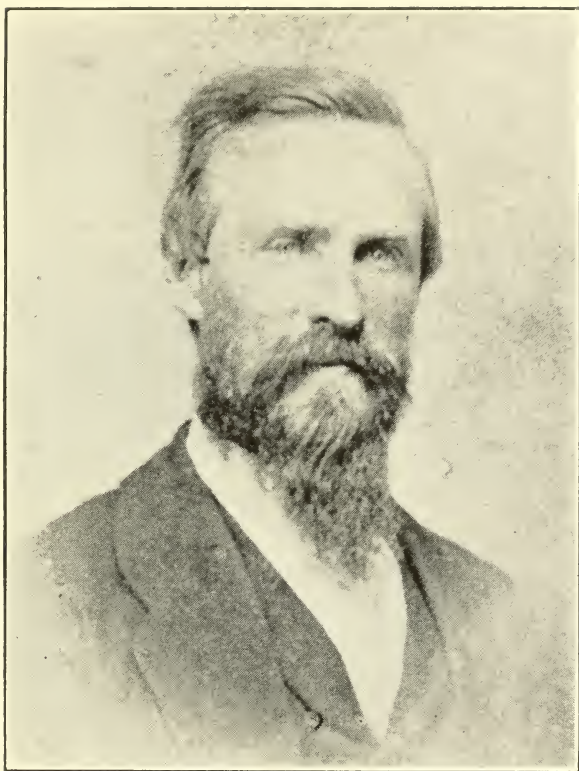
The report of the Executive Committee shows that nothing had been done along the line of missionary colportage work, except in the army.

There were 25 churches in the union, 11 preachers, 63 baptisms, and a total membership of 2,265.

Mount Zion Church was received at this session.

## THIRTY-FOURTH ANNIVERSARY.

The thirty-fourth session of the Tar River Association met with Mount Zion Church Friday before the first Sunday in October, 1864. The introductory sermon was probably preached by R. W. Delbridge.



**JAMES T. WEBB**  
**Moderator of Association Five Years**





Owing to the unsettled condition of transportation during the closing months of the War Between the States the Minutes of the Session of 1864 were lost.

#### THIRTY-FIFTH ANNIVERSARY.

This session was held with the church at Hickory Chapel, commencing September the 28th, 1865. The introductory sermon was preached by J. G. Barkley from John 14:15.

Devotional exercises were conducted by George M. Duke. This was the first appearance of this brother in the Association as a delegate and preacher. It was the beginning of valuable service rendered through the Association that has continued without a break for more than fifty years. It was the introduction of a man to the Association that the people have delighted to honor.

John Watson was elected Moderator and L. N. Conyers, Clerk and Treasurer.

The demoralized condition of the country was such that the Association did little more than take its bearings, and adopt reports and resolutions looking to future activities.

The pastors were R. W. Delbridge, Thomas Wilcox, J. B. Solomon, William Royall, J. G. Barkley, L. C. Perkinson, J. S. Purefoy, N. A. Purefoy and T. B. Kingsberry. Among the licentiates were J. H. Freeman, G. Lewis, Daniel Wester and J. A. Pitchford.

The statistical table reports churches 24, delegates 34, baptized 167, total membership 2,430.

## CHAPTER VI.

### THIRTY-SIXTH ANNIVERSARY.

The thirty-sixth anniversary of the Tar River Association met with Bear Swamp Church Friday, October the 7th, 1866, and continued through the following Sabbath. Thomas Wilcox preached the introductory sermon from the 8th chapter of Romans. Dr. T. J. Pitchford was elected Moderator, and L. M. Conyers, Clerk and Treasurer.

Only routine business seems to have been transacted. The reports on State Missions, Periodicals, Colportage, and Education were read and adopted. They rung clear on these subjects and showed that the Tar River Association was in faith true to the principles of its founders; but, at that time, on these subjects, it seems to have been "faith without works."

The pastors were R. W. Delbridge, Thomas Wilcox, N. A. Purefoy, William Royall, P. D. Gold, M. D. Freeman, J. G. Barkley, L. C. Perkinson and T. B. Kingsberry.

The Association numbered 22 churches, reported 263 baptisms, and a total membership of 2,795.

N. A. Purefoy preached the conventional sermon on Saturday from Acts 20:24. The denominational sermon was preached by J. G. Barkley on Sunday at 11 a. m. from Acts 28:22. The collection amounted to \$15.97. In the afternoon P. D. Gold preached an able sermon to a large and attentive congregation.

### THIRTY-SEVENTH ANNIVERSARY.

The Association convened with Cypress Chapel Church, Thursday, October the 3rd, 1867, and continued through the following Sunday. The introductory sermon, from 1 Cor. 9:16, was preached by R. W. Delbridge.

Twenty-three churches were represented by forty-two delegates. Dr. Pitchford was chosen Moderator and L. M. Conyers, Clerk and Treasurer.

J. H. Mills, as editor of the Biblical Recorder, made his first appearance in the Association at this session, and contributed largely to the interest of the meeting. He attended many other sessions, and was always a welcome visitor. In connection with the report on periodicals, Brother Mills made an effective address in behalf of the Recorder. A committee was appointed to solicit subscriptions to the Recorder during the session, and a long list of subscribers was secured.

A resolution was adopted recommending Dr. Kingsberry's book, "What is Baptism?"

James A. Pitchford and George M. Duke are recorded as preaching their first sermons before the Association at this session. Brother Pitchford preached on Friday morning, and on Saturday morning the record says that the body adjourned to hear Brother G. M. Duke preach. He preached to a large and attentive audience from Psalm 116:12: "What shall I render unto the Lord for all his benefits toward me?" Those who heard that sermon have not forgotten the profound impression it made upon the large congregation.

The Committee on Missions and Colportage urged the churches to take regular collections for carrying on this work.

The statistics show churches 23, pastors 13, baptisms 157, total membership 3,142.

#### THIRTY-EIGHTH ANNIVERSARY.

This session of the Association met with Red Bud Church Thursday, October the 1st, 1868, and continued through the following Sunday. The introductory sermon was preached by N. A. Purefoy from Hebrews 13:1. T. J. Pitchford was Moderator, and L. M. Conyers, Clerk and Treasurer.

The churches at Wilson and Mount Olivet were received into the Association at this time.

According to the prevailing custom, a stand and seats were provided in the grove, a short distance from the church; and, while the Association was transacting business in the

house, religious exercises, including preaching, were being held at the stand. The Association usually adjourned to hear a sermon each day of the session.

Rev. R. R. Overby, one of the leading preachers in the Chowan Association, and also in the State Convention, was present and rendered valuable service both on the floor of the Association and at the stand.

The statistics show churches 25, delegates 35, pastors 11, baptized 221, total membership 3,017.

The pastors of the Association held a meeting at which the following preamble and resolutions were adopted:

"We, the undersigned ministers of the Tar River Association, believing that there is no Christian duty more frequently and strongly inculcated in the Word of God than benevolence, and that all our churches are sadly deficient in this very important duty, and furthermore, that liberality is the highest type of *piety*, and is designed mainly to benefit *the giver*, remembering the words of the Lord Jesus: 'It is more blessed to give than to receive,' do solemnly

"Resolve, That we will heartily co-operate with the Baptist State Convention in all its *efforts* to give a pure gospel to every creature.

"Resolve, That we will adopt some systematic plan of benevolence in all our churches.

"Resolve, That in the plan that we adopt, we will strive to secure a contribution from every member of our churches, and every friend of the cause in our congregations.

"Resolve, That we will strive to induce our members to contribute at least quarterly, or oftener, if practicable."

"Signed by

"J. G. BARKLEY,

"W. A. BARRETT,

"G. M. DUKE,

"J. A. PITCHFORD,

"J. H. FREEMAN,

"R. R. OVERBY,

"J. B. SOLOMON."

These resolutions were endorsed by the Association and printed in the Minutes.

#### THIRTY-NINTH ANNIVERSARY.

The session of 1869 met with Sharon Church Thursday, September the 30th, and continued through the following Sabbath. The introductory sermon was preached by G. M. Duke from 2 Peter 3:18. Dr. T. J. Pitchford was Moderator, and L. M. Conyers, Clerk and Treasurer.

Samaria Church was received from the Raleigh Association.

Reports on all the objects of the Convention were read, ably discussed and adopted.

The colored church at Shiloh, Franklin County, sought admission into the Association as a beneficiary, and was unanimously received. This church was represented by Handy Crudup in every session until 1889, when it was dismissed to join a colored association. The Tar River folks were proud of the character and faithfulness of this colored church.

In this session there were 28 churches, reporting 203 baptisms, and a total membership of 2,952.

#### FORTIETH ANNIVERSARY.

On the 29th of September, 1870, the Association met with Poplar Springs Church, and continued through October the 2nd. N. A. Purefoy preached the introductory sermon from John 15:8. N. A. Purefoy was elected Moderator, and J. A. Pitchford, Clerk and Treasurer.

In this session there were reported churches 27, delegates 45, baptisms 113, total membership 2,823.

A large number of delegates subscribed money for the purchase of a Bible, to be presented by the Association to the colored church at Shiloh, in token of Christian sympathy, brotherly love, and sincere wishes for their spiritual prosperity.

Reports from the churches show that but little was being done for the great work of sending the gospel to the regions beyond. This was perhaps one of the darkest periods in our history, but a better day was about to dawn.

#### FORTY-FIRST ANNIVERSARY.

This session was held with Haywood's Church, September the 28th-October the 1st, 1871. N. A. Purefoy preached the introductory sermon from John 13:14. T. J. Pitchford was again elected Moderator, and Menalcus Lankford, Clerk and Treasurer.

W. E. Bowers, who afterwards served the Association long and faithfully as Moderator, made his first appearance in the Association as a delegate at this session.

J. H. Mills was present in the interest of the Biblical Recorder. Dr. William Royall was also present, and Dr. Charles E. Taylor got acquainted with Tar River Baptists.

The circular letter, prepared by Dr. T. J. Pitchford, created considerable discussion, especially the paragraph relating to pulpit affiliation. The Association refused to adopt the circular letter, but consented to its publication in the Minutes.

Arrangements were made to aid in supporting George W. Sanderlin, a ministerial student at Wake Forest College. Brother Sanderlin, afterwards as pastor in Goldsboro and Baltimore, did a great work. He passed to his reward more than twenty years ago.

The statistical table gives total churches 27, baptized 250, membership 2,967.

#### FORTY-SECOND ANNIVERSARY.

This session of the Association met October 2-5, 1872, with Sandy Creek Church in Franklin County. T. J. Pitchford was Moderator, and Menalcus Lankford, Clerk and Treasurer. Thomas Wilcox preached the introductory sermon from Romans 8:35.

The first steps toward compiling a history of the Association were taken at this time. Dr. T. J. Pitchford was appointed Historian, and plans were devised for collecting historical material for the contemplated work.

J. H. Mills represented the Biblical Recorder, and J. D. Hufham, Corresponding Secretary of the Board of Missions of the Baptist State Convention, was present, representing State Missions and the other objects of the Convention.

Brother M. R. Pinnell was ordained to the full work of the gospel ministry on Sunday morning at 10 o'clock. He was a faithful minister of the word, and won many souls into the kingdom. A few years ago he finished his course with joy, leaving behind him the legacy of a good name.

At this session the Minutes show churches 27, pastors 14, baptized 108, and total 2,941.



## CHAPTER VII.

### FORTY-THIRD ANNIVERSARY.

The Association convened with the church in Wilson, October the 1st, 1873, and continued through the following Sabbath. T. C. Bailey, who was then pastor in Warrenton, preached the introductory sermon from Gal. 4:16. Dr. T. J. Pitchford was Moderator, and W. C. Lankford, Clerk and Treasurer.

The Historian reported that he had been unable to secure from the Church Clerks sketches of their respective churches; and, therefore, had not completed the history of the Association, but he had made some progress. He presented the first volume of the history to the Association, and read sketches of Willoughby Hudgins, William Lancaster and G. M. L. Finch. Dr. Pitchford was continued as Historian for another year.

Sermons were preached during the session by C. Durham from John 8:32; W. M. Wingate from 1 Cor. 3:2; J. A. Pitchford from Luke 24:26-27; C. T. Bailey from 1 Cor. 3:22, 23; Dr. T. H. Pritchard from Dent. 6:1-15, and also from Zech. 6:13.

Interesting reports were read on various departments of denominational work, and the Association decided to go forward.

At this time the Association numbered 31 churches, reporting through 19 pastors and 55 delegates. The churches reported 114 baptisms, and a total membership of 2,906.

### FORTY-FOURTH ANNIVERSARY.

This session was held at Philadelphia Church from October the 1st through the 3rd, 1874. G. W. Newell preached the introductory sermon from Prov. 4:18. Dr. T. J. Pitchford was re-elected Moderator, and W. C. Lankford, Clerk and Treasurer.

R. T. Vann appeared in the Association for the first time. Since then he has been largely identified with Tar River affairs, and is highly esteemed by our people as an able preacher and a wise counselor.

Churches at Rock Spring and Greenville were received.

The Constitution was so changed that the first Article reads thus:

"This Association shall be composed of the regular ordained ministers and pastors laboring within its bounds, and delegates chosen by the churches, such delegates producing letters from their respective churches as their credentials."

At the session of 1873 the Association resolved to support a native preacher among the heathen. The churches did not report what had been done during the year for this purpose, but \$44.39 had been sent to the Association for Foreign Missions. This is the largest contribution to that object that had been made up to that time. The resolution to support a native preacher in foreign lands was reaffirmed. This would require one hundred dollars.

At this session the Association was composed of 34 churches, located in eight counties, and served by 19 pastors. Churches reported 349 baptized, and a total membership of 3,072.

In a paper prepared by the Moderator, he said: "This Association is the best I have attended in nearly forty years; the net increase by baptism is 349, being more than three times as many as were baptized in 1873."

For the first time there was published in the Minutes Sabbath School statistics, and a financial table.

Out of 34 churches only nine reported Sunday Schools. These were Antioch, Gardners, Henderson, Maple Springs, New Bethel, Peach Tree, Sandy Creek, Tarboro, and Warrenton. There were probably others, but they failed to report.

The financial table was very imperfect; but it was a step in the right direction, and has become a valuable source of information and inspiration.

## FORTY-FIFTH ANNIVERSARY.

The Association convened with the church at Reedy Creek, September the 30th, 1875, and continued three days. T. J. Rooke preached the introductory sermon from Matthew 16:24. T. J. Pitchford was re-elected Moderator, and Dr. W. C. Lankford, Clerk and Treasurer.

Littleton Church was received at this time. In reality this was Enon Church, which moved into Littleton and changed its name. The church at Haywoods reported that it had changed its name to Corinth.

C. T. Bailey was present as pastor of Warrenton Church, and also as owner and editor of the Biblical Recorder.

A committee was appointed on obituaries, and instructed to report at this or the next session.

State Missions received considerable attention, and was ably discussed by various brethren. G. M. Duke made a thrilling address on this subject, and urged that the churches adopt some plan of systematic benevolence; and the Association adopted a resolution looking to that object.

On Sabbath morning P. R. Pinnell was ordained to the full work of the gospel ministry.

The 32 churches reported 159 baptisms, and a total membership of 2,872. The financial table shows considerable improvement over last year. Twice as many churches report Sunday Schools as did in 1874. The Association seemed to be making progress along all lines.

## FORTY-SIXTH ANNIVERSARY.

In 1876 the Association met in Henderson and continued from September 28-October 1st. George M. Duke preached the introductory sermon from Psalm 133:1. Dr. T. J. Pitchford, Moderator, and Dr. W. C. Lankford, Clerk and Treasurer.

There were 34 churches represented by 64 delegates. Among the visitors present were Brethren R. H. Griffith, representing the Southern Baptist Theological Seminary, A. McDowell from Chowan Female Institute, J. D. Huf-

ham, Editor of the Biblical Recorder, Charles E. Taylor, and Luther R. Mills of Wake Forest College, and F. P. Hobgood, representing Raleigh Female Seminary.

An enthusiastic meeting was held in the interest of the Biblical Recorder, and a good list of new subscribers was secured.

At the close of R. H. Griffith's personal remarks to those who were not taking the Recorder, old Brother Daniel Wester exclaimed: "I wonder how Brother Griffith knew that I wasn't taking the paper, but I will correct that at once;" and he hurried forward to subscribe.

A mass meeting was held in the interest of education, at which addresses were made by Professor L. R. Mills, J. D. Hufham and others. The Clerk in referring to Dr. Hufham's speech, said: "His charming manner, his inimitable wit and humor gushing through his forcible arguments and stern reasoning was overpowering." G. M. Duke closed the discussion, and under the influence of his tender and pathetic appeal many were bathed in tears. A collection was taken amounting to one hundred dollars.

The Association was divided into sections, in each of which was to be held a Sunday School Institute at some time during the next year. This was the beginning of a larger interest in Sunday School work.

The Committee on Obituaries reported the death of Elder Mark Bennett, who died at his residence in Nash County, known as "Transient Rest," on the 15th day of August, 1875, in the 76th year of his age.

In view of the contemplated effort to raise one hundred thousand dollars for the endowment of Wake Forest College the Association pledged five thousand dollars to this object. This sum was paid by John Watson, John B. Brewer, Dr. W. C. Lankford, Charles M. Cooke and J. T. Webb, each of whom gave one thousand dollars; and thus the success of the effort to endow the College was guaranteed, and thus the present endowment of the College had its beginning in the Tar River Association.

At the suggestion of Rev. R. H. Griffith, the report on

Home Missions was changed to Associational Missions, and thus the first step was taken which three years later resulted in that great movement at Conoconary, which has meant so much to the Tar River Association.

The financial table shows improvement in contributions.

Sunday School statistics show a great falling off. Only ten out of thirty-four churches report Sunday Schools, last year there were eighteen.

The statistical table indicates a good year's work. The 34 churches report 230 baptisms, and a total membership of 3,121.

#### FORTY-SEVENTH ANNIVERSARY.

This session of the Association met with Pleasant Grove Church, October 4-6, 1877. On account of inclement weather the delegates were late in arriving, and the introductory sermon was not preached. J. T. Webb was elected Moderator, and R. M. Johnson, Clerk and Treasurer.

N. B. Broughton was present for the first time. He was one of the owners of the Biblical Recorder, and was present to represent that paper.

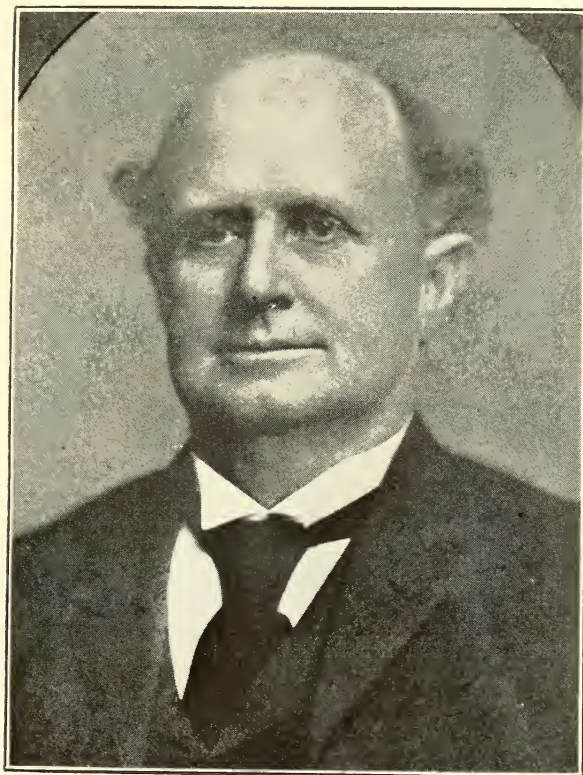
Dr. J. A. Mundy, the new pastor in Warrenton, and C. A. Jenkins and George W. Coppedge were present for the first time.

Cedar Rock Church was received at this session.

The matter of Associational Missions was taken up, and pledges secured to be paid at the next session of the Association, and to be used in 1879. The amounts pledged by the various churches in the Association were as follows:

|                          |          |                          |       |
|--------------------------|----------|--------------------------|-------|
| Louisburg . . . . .      | \$ 30.00 | Mount Zion . . . . .     | 10.00 |
| Warrenton . . . . .      | 30.00    | Red Oak . . . . .        | 10.00 |
| Zion . . . . .           | 30.00    | Rock Spring . . . . .    | 10.00 |
| Peach Tree . . . . .     | 30.00    | Pleasant Grove . . . . . | 10.00 |
| Wilson . . . . .         | 30.00    | Corinth . . . . .        | 10.00 |
| Bear Swamp . . . . .     | 30.00    | Hickory . . . . .        | 10.00 |
| Maple Springs . . . . .  | 20.00    | New Bethel . . . . .     | 5.00  |
| Philadelphia . . . . .   | 15.00    | Cypress Chapel . . . . . | 5.00  |
| Conocanara . . . . .     | 10.00    | New Hope . . . . .       | 5.00  |
| Poplar Springs . . . . . | 10.00    | Samaria . . . . .        | 5.00  |





**NOAH BIGGS**  
Chairman of Executive Committee Thirty Years





|                      |       |                       |                |
|----------------------|-------|-----------------------|----------------|
| Red Bud .....        | 5.00  | J. A. Waddill .....   | 5.00           |
| Sandy Creek .....    | 5.00  | Dr. J. S. Meadows.... | 5.00           |
| John Watson .....    | 30.00 |                       |                |
| W. D. Coppedge ..... | 5.00  |                       | <hr/> \$370.00 |

This was the beginning of the Associational Mission Movement in the Tar River Association.

The Committee on Obituaries reported the death of Elder Thomas Wilcox, and the following resolution was adopted:

“Whereas, Through a sad dispensation of Providence our beloved brother, Elder Thomas Wilcox, has been called from the labors of earth since our last meeting; therefore, resolved, that we ask that Elder T. R. Owen and Brother John Watson be appointed a committee to prepare a suitable obituary notice of our deceased brother for the next Association; and that this resolution be inserted in the Minutes of the present session of this body.”

(Signed) W. C. LANKFORD.

Thomas Daniel, colored, was ordained to the full work of the gospel ministry on Sunday morning.

The statistical table shows churches 35, baptized 298, total membership 3,222, total amount contributed during the year for church expenses and benevolence \$3,261.05.

#### FORTY-EIGHTH ANNIVERSARY.

The forty-eighth annual session was a history-making occasion. The Association met with Conococton Church, October 10th, 1878, and continued three days. W. J. Fulford preached the opening sermon from Matthew 12:30. J. T. Webb was elected Moderator, and A. G. Wilcox, Clerk and Treasurer.

Thirty-six churches reported through sixty-four delegates. The ministers present were: J. A. Pitchford, G. W. Newell, W. J. Fulford, G. M. Duke, J. G. Barkley, J. D. Hufham, A. McA. Pittman, R. T. Vann, R. D. Harper, J. W. Coppedge, A. G. Wilcox, J. S. Purefoy, C. L. Powell,

J. A. Mundy, W. M. Wingate, A. McDowell, E. W. Knight, Daniel Wester, and C. A. Jenkins.

Letters from the churches showed that there had been 579 baptized during the year, and the Association joined in a prayer of thanksgiving for the large increase reported.

Pine Forest and Hamilton churches were received.

Strong reports were read on State Missions, Foreign Missions, Ministerial Education, and Periodicals.

The sum of \$75 was applied to the education of Brother George W. Coppedge. No appropriation made by the Association ever paid better dividends than this.

The Association showed its interest in the colored people by appointing a committee, consisting of C. M. Cooke, G. W. Newell and Handy Crudup, colored, to devise a plan for circulating among the colored brethren, a pure Baptist literature.

Sermons were preached during the sessions by G. M. Duke, J. D. Hufham, J. S. Purefoy and W. M. Wingate.

The churches of the Association were served at this time by the following pastors: J. A. Pitchford, N. A. Purefoy, T. R. Owen, P. H. Pinnell, W. A. Barrett, G. W. Newell, G. M. Duke, C. A. Jenkins, D. A. Glenn, E. F. Beachem, M. R. Pinnell, W. J. Fulford, A. F. Purefoy, J. R. Lowe, W. E. Nowell, J. A. Mundy, J. D. Hufham and Jefferson Burrell, colored.

The statistical table gives a total membership of 3,881, and amount expended during the year for church expenses and benevolence \$10,867.24, which is an increase over the previous year of \$7,606.19.

The Sunday School statistics show that 26 churches reported Sunday Schools.

#### ASSOCIATIONAL MISSIONS.

Brother Fulford read the report, and delivered an encouraging address. The story of the destitution in our bounds seemed to get hold of the hearts of the brethren. The financial report showed that of the \$370 pledged at the last Association, \$328 had been paid. The Association,

therefore, had in the hands of the Treasurer a fund with which to begin the work of preaching the gospel in destitute sections of its territory. But the brethren realized that the money in hand was inadequate. The destitution was pressing on their hearts, and there was a burning desire to "Go up and possess the land." But a Moses was needed to lead in the great work.

It was then that the man and the hour met. Dr. J. D. Hufham, who had recently settled in Scotland Neck as pastor, was thrust forward by Divine impulse as the leader of the Tar River Hosts, and most nobly did he take up the work. He had studied the field, and in an address of wonderful power and pathos, laid it on the hearts of his hearers, so that they were ready to go forward. He closed his address by asking the Association to pledge \$1,500.00 to be paid in at the next Association. Whereupon, Brother C. M. Cooke cried, "Man, you are crazy! Lower your figures!" "I will not lower my figures," replied the determined leader. At this point the body adjourned until the next morning.

That night Dr. Hufham spent hours laying the great cause on the hearts of certain leading brethren, and before he slept he had succeeded in inducing five brethren to pledge \$100.00 each. Noah Biggs had already authorized him to pledge \$200.00 for Scotland Neck. The five brethren who made it possible to secure \$1,500.00 were Charles M. Cooke, of Louisburg; G. M. Duke, of Hilliardston; J. T. Webb, of Peach Tree; J. B. Brewer, of Wilson, and J. R. Johnson, of Warrenton. Of these Johnson and Webb have gone to their reward, the others are still serving the King in this world.

The next morning Dr. Hufham went before the Association with these pledges. The brethren seemed to take fire and faster than the Clerk could write them down pledges were made, and in a very short time \$1,500.00 had been secured; and the Association had reached the point toward which Worrell, Crocker, Bennett, Hudgins, Jones, Cooke, and the other fathers of the Association were looking, when they met at Sandy Creek in 1830 and planned for the organization of the Tar River Association.

With this great movement in the Tar River Association, the State Convention at its next session felt inspired to go forward in every department of its work, and the wonderful progress made by North Carolina Baptists during the past thirty-eight years had its real beginning at Conoconary on Saturday, the 12th of October, 1878, when J. D. Hufham, G. M. Duke, J. T. Webb, J. R. Johnson and the other brethren of the Association joined heart and hand in a great effort to give the gospel that saves to the people of this section.

Names of the Old Guard who made the movement a success:

|                                      |           |                                |            |
|--------------------------------------|-----------|--------------------------------|------------|
| J. D. Hufham . . . . .               | \$ 200.00 | New Hope, B. D. Rice . . . . . | 10.00      |
| C. M. Cooke . . . . .                | 100.00    | Sandy Creek . . . . .          | 10.00      |
| G. M. Duke . . . . .                 | 100.00    | R. A. Beal . . . . .           | 10.00      |
| Peach Tree, J. T. Webb . . . . .     | 100.00    | J. A. Tunstall . . . . .       | 10.00      |
| J. B. Brewer . . . . .               | 100.00    | Jesse A. Carter . . . . .      | 10.00      |
| J. R. Johnson . . . . .              | 100.00    | William Cooper . . . . .       | 10.00      |
| Conoconary . . . . .                 | 50.00     | Fred. Gregory . . . . .        | 10.00      |
| Corinth . . . . .                    | 50.00     | A. McDowell . . . . .          | 10.00      |
| Bear Swamp . . . . .                 | 50.00     | Rock Spring . . . . .          | 10.00      |
| Greenville . . . . .                 | 50.00     | W. D. Harris . . . . .         | 15.00      |
| W. H. Kitchen . . . . .              | 50.00     | N. B. Broughton . . . . .      | 15.00      |
| F. J. Dennis . . . . .               | 50.00     | Robert Harper . . . . .        | 5.00       |
| Noah Biggs . . . . .                 | 54.00     | J. L. Battle . . . . .         | 5.00       |
| Wake Forest . . . . .                | 50.00     | R. J. Wright . . . . .         | 5.00       |
| Antioch . . . . .                    | 25.00     | Lewis Pope . . . . .           | 5.00       |
| Cedar Rock . . . . .                 | 25.00     | Charlton Pope . . . . .        | 5.00       |
| Gardeners, J. H. Nicholson . . . . . | 25.00     | Daniel Wester . . . . .        | 5.00       |
| Reedy Creek . . . . .                | 25.00     | Samuel J. Matthews . . . . .   | 5.00       |
| J. G. Barkley . . . . .              | 25.00     | J. M. Stallings . . . . .      | 5.00       |
| Shiloh, Handy Crudup . . . . .       | 25.00     | Bennie Quarterinos . . . . .   | 5.00       |
| J. W. Allen . . . . .                | 25.00     | W. T. Battle . . . . .         | 5.00       |
| R. T. Vann . . . . .                 | 30.00     | James Mobley . . . . .         | 5.00       |
| Cypress Chapel . . . . .             | 10.00     | Dr. W. M. Wingate . . . . .    | 5.00       |
|                                      |           | Cash . . . . .                 | 1.00       |
|                                      |           | Total . . . . .                | \$1,500.00 |

An executive committee was appointed, consisting of C. M. Cooke, Noah Biggs, J. B. Brewer, M. C. Duke and J. R. Johnson, to superintend the missionary work of the Associa-

tion during the coming year, the expenditures not to exceed the amount now on hand.

#### FORTY-NINTH ANNIVERSARY.

The forty-ninth session of the Association was held with the church in Louisburg, October 9-11, 1879. J. T. Webb was Moderator, and W. C. Lankford, Clerk and Treasurer. The introductory sermon from Romans 12:16 was preached by Elder G. M. Duke.

The preachers present were: J. A. Mundy, J. D. Huffman, R. T. Vann, J. A. Pitchford, G. M. Duke, M. R. Pinnell, P. H. Pinnell, Daniel Wester, Thomas Carrick, C. A. Jenkins, M. J. Freeman, J. G. Barkley, W. B. Knight, A. G. Wilcox, W. A. Barrett and G. W. Newell.

Nashville, Turkey Branch, Enfield, Harriss Chapel and Free Chapel churches applied for admittance at this session, and were received. Hawkins Chapel, a colored church, was dismissed to join another association.

At this time there were forty churches in the Association. Of these twenty-six reported thirty-one Sunday Schools. There were fourteen churches that did not report Sunday Schools. This was the best report that had ever been made to the Association. The increase in conversions and baptisms seems to have been in proportion to the growth in Sunday School work.

The report on Associational Missions showed a wide and inviting field occupied by six missionaries. These were doing their best, but were able to occupy only a small portion of the large and destitute field.

Of the \$1,500.00 pledged at Conoconary the sum of \$1,226.83 was received with which to carry on Associational Missions. The sum of \$1,520.00 was pledged at this time to be paid at the next annual meeting for Associational Missions. Since the meeting at Conoconary Associational Missions has been the rallying cry of the Tar River Association.

At this time the Association numbered 40 churches, which reported 370 baptisms, and 4,075 members.

## CHAPTER VIII.

### FIFTIETH ANNIVERSARY.

The Association met with the church at Peach Tree, Thursday before the second Sunday in October, 1880. This was the semi-centennial session of the body. A great meeting was held on Sunday morning to celebrate fifty years of Tar River history, and the beginning of a glorious future.

The introductory sermon was preached by R. T. Vann from Rev. 7:14, the denominational sermon by G. M. Duke from Acts 8:12, and the conventional sermon by J. A. Mundy from 2 Cor. 4:16.

Dr. T. J. Pitchford was elected Moderator, and W. C. Lankford, Clerk and Treasurer.

Dr. Pitchford was elected Assistant Clerk of the Association at the session of 1838. In 1839 he was elected Clerk, and served in that office through six consecutive sessions. He was elected Moderator at Enon, now Littleton, in 1847, and again at Haywoods in 1849, and served fourteen consecutive sessions. He was again elected in 1866, and served through the session of 1876, being eleven consecutive terms. His last election was at Peach Tree in 1880. Dr. Pitchford served the Association in the Clerk's office seven years, and he presided as Moderator over twenty-five sessions of the body. His last service was rendered at Peach Tree, and it is probable that this was his last appearance in the Association.

Aurelian Springs (now extinct), Roanoke (now Weldon), Ephesus, and Rocky Mount churches were received at this time.

In May, 1851, the church at Tamers adopted resolutions withdrawing from the Tar River Association. The church set forth three complaints against the Association as the ground of its withdrawal. These were: 1st. The attitude of the Association toward the benevolent institutions of the day; 2nd, Its connection with the State Convention; and,



3rd, Its refusal to allow Willoughby Hudgins, the pastor of Tanners Church, to preach at the Association in 1849. This church had been very prosperous, but the anti-mission sentiment which led to its withdrawal from the Association soon began to work its death. The decline was steady, until there were only six or seven active members left. These seeing the impossibility of doing anything, at the old location, moved the church building to Warren Plains, and changed the name of the church from Tanners to Warren Plains.

At the session of the Association at Peach Tree in 1880, this old church, which was probably founded by Elder John Tanner in Revolutionary times, applied for readmission into the body, under the name of Warren Plains Baptist Church. The church was received, and has made a loyal member of the body.

The report of the Executive Committee and the letters from the churches showed gratifying progress. The largest amount raised for Associational Missions up to that time was pledged.

Statistics show churches 46, Sunday Schools 38, baptized 319, total membership 4,478. Amount sent to the Association for all purposes \$1,552.36. Of this amount \$1,375.25 was for Associational Missions.

#### FIFTY-FIRST ANNIVERSARY.

This session met with Antioch Church, October 6-8, 1881. The introductory sermon was preached by W. P. Blake from Rev. 21:10, 11.

At this session there were 45 churches represented by 91 delegates. T. J. Webb was elected Moderator, and A. G. Wilcox, Clerk and Treasurer.

Wake Forest College was represented by Dr. T. H. Pritchard, and the Biblical Recorder by Dr. T. C. Bailey.

Elm Grove, Fishing Creek, Toisnot and Quankie, newly constituted churches, were received at this time.

The Executive Committee reported on Associational Mis-



sions, and the missionaries told of their work and the destitution.

The roll of churches was called, and pledges amounting to \$2,000.50 indicated the interest of the delegates in this important work. A contribution of \$103.25 was made to State Missions.

The report of the Finance Committee shows that the churches had sent up to the Association in cash for Associational Missions \$1,505.75, for State Missions \$7.50, for Foreign Missions \$34.29, for Sunday Schools \$1.85, total \$1,658.34.

Statistics show churches 49, baptisms 419, total membership 4,686, Records taken 34.

The Sunday School statistics show 27 churches reporting Sunday Schools, and 22 churches that did not report. In the schools reported there were 231 teachers, and 1,677 pupils. Conococton reported 2 and Maple Springs 3 schools. None of them reported funds contributed during the year to benevolence.

#### FIFTY-SECOND ANNIVERSARY.

The session of 1882 met in Littleton, October the 5th, and continued through the following Sunday. G. M. Duke preached the introductory sermon from Romans 5:8, 9. J. T. Webb was re-elected Moderator and A. G. Wilcox Clerk and Treasurer.

Fifty-two churches reported through 103 delegates. In addition to these 20 preachers, living in the bounds of the Association, were in attendance.

Among the visitors present were Elias Dodson, of the Home Mission Board; John E. Ray, Corresponding Secretary of the State Convention; C. T. Bailey, Editor of the Biblical Recorder; C. E. Taylor, of Wake Forest College; R. H. Marsh and J. B. Brewer.

Washington, Dawson and Mount Vernon, newly constituted churches, were received.

The former Historian having been unable to compile a

history of the Association, Dr. J. D. Hufham offered the following resolution, which was adopted:

“Resolved, That a brother be appointed whose work it shall be to collect material for a history of this body, of the churches composing it, and of the ministers, now gone to their reward, who have lived and labored within its bounds.” Elders J. D. Hufham and Daniel Wester were appointed to do this work.

Report on Associational Missions shows that during the year thirteen missionaries labored in seven counties and baptized eighty-five. Also that five houses of worship were in process of building, and one had been finished.

The Finance Committee reported \$1,879.91 received, of this \$1,664.82 was for Associational Missions. A cash collection was made to the colored school in Warrenton.

The 52 churches represented in this body reported 321 baptisms, and a total membership of 4,855, and \$18,981.33 raised for all objects. Of the 52 churches represented only 27 reported Sunday Schools.

#### FIFTY-THIRD ANNIVERSARY.

This meeting was held at Rock Spring, embracing the second Sunday in October, 1883. J. W. Hopkins preached the introductory sermon from John 3:2. John Watson was Moderator, and A. G. Wilcox, Clerk and Treasurer.

The newly constituted churches at Johns Chapel and Carmel were received.

J. M. McManaway, afterwards a prominent pastor in the Association, was present for the first time.

Patrick Crudup, colored, of Shiloh Church, was ordained to the full work of the ministry.

The report of the Executive Committee shows 9 missionaries, who occupied 15 stations. Three houses of worship were built by A. G. Wilcox, who has been the greatest church builder in the Association. Thomas Carrick organized a church and built a house of worship at Pactolus. R. E.

Peele organized a church and built a house of worship at Pantego. G. W. Coppedge organized one church. Inspired by this encouraging report the delegates pledged \$2,000.00 to Associational Missions.

Statistics: Churches 54 in nine counties, pastors 20, baptized 281, total 4,683, churches reporting Sunday Schools 33.

#### FIFTY-FOURTH ANNIVERSARY.

From October the 9th through the 12th, 1884, the Association was in session at Mount Zion Meeting House. John Watson was Moderator, and A. G. Wilcox, Clerk and Treasurer. The introductory sermon was preached by C. A. Woodson from John 14:14, 15.

Social Plains, a newly constituted church in Franklin County, was received.

Dr. Hufham read an inspiring report on Associational Missions showing the great work done during the year, and the great destitution still remaining.

The following missions had been occupied: Turkey Branch, Halifax, Rocky Mount, Toisnot, Battleboro, Martin County, Pactolus, Falkland, Pantego, Oregon Mills, Fishing Creek, Johns Chapel, Free Chapel, and Middleburg. The following preachers had served the Association as missionaries: A. G. Wilcox, J. T. Lynch, C. A. Woodson, A. D. Cohen, R. E. Peele, G. W. Newell, G. W. Coppedge, R. D. Harper, M. V. McDuffee, and C. A. G. Thomas. The pledges for Associational Missions amounted to \$1,-541.50.

Instead of helping individuals preparing for the ministry, the Association decided to contribute for this purpose, in the future, through the Board of Education.

Dr. Hufham offered a strong resolution favoring the establishing of a Baptist Orphanage. After considerable discussion a substitute referring the whole matter to the State Convention, was adopted. The State Convention refused to endorse the movement, whereupon delegates from the Tar River Association led in organizing the Baptist Orphan-

age Association, which established and fostered our great orphanage at Thomasville.

Statistics this year show, churches 54, pastors 27, baptized 285, membership 4,951.

#### FIFTY-FIFTH ANNIVERSARY.

This session was held at Wilson, beginning Thursday, October the 8th, 1885, and continuing through the following Sabbath.

The introductory sermon from Romans 6:23 was preached by G. M. Duke. C. M. Cooke was Moderator, and A. G. Wilcox, Clerk and Treasurer.

Mount Hebron and Middleburg, newly constituted churches, were added to the Association at this time.

J. A. Leslie, of Tarboro, and T. J. Taylor, of Warrenton, were present for the first time, and were welcomed as new pastors.

The Associational Mission report shows fourteen points occupied by missionaries, and a goodly number baptized. Pledges for this object amounted to \$2,010.00.

State, Home and Foreign Missions, periodicals and Ministerial Education received special attention.

A strong resolution, endorsing the Baptist Orphanage, was unanimously adopted. J. H. Mills, the General Manager of the Orphanage, made a great speech, and received a liberal cash contribution. This indicates wonderful progress in one year.

A resolution was adopted pledging aid to the payment of the Memorial Church at Greenville.

The statistical table shows, churches 54, baptized 441, total 5,161. Total contributions to all objects during the year \$15,067.97. Churches reporting Sunday Schools 38. Others had good Sunday Schools, but failed to report them.

This is the last time that the venerable Daniel Wester appeared in the Association. He was an uneducated preacher, but he made a great speech in behalf of Ministerial Education.

## FIFTY-SIXTH ANNIVERSARY.

The Association held its fifty-sixth session October 7-10, 1886, with Browns Church, in Warren County. A. G. Wilcox preached the introductory sermon from Matthew 9:35-38. W. E. Bowers was Moderator, and A. G. Wilcox, Clerk and Treasurer.

Among the visiting brethren were Dr. C. E. Taylor, of Wake Forest; N. B. Broughton, of the Biblical Recorder, and T. G. Wood, of Murfreesboro.

Pactolus, Sharpsburg, Nashville and Mount Lebanon churches were received into fellowship.

The report on Associational Missions was encouraging, and \$1,499.95 was received for that purpose.

The sum of \$284.50 was raised for Ministerial Education and the Board was instructed to use it for the benefit of W. R. Cullom, M. A. Adams and L. H. Joyner ministerial students at Wake Forest.

A spirited discussion on the place of the next meeting between Brethren Hufham and Sledge showed the folly of strong men wasting time, strength and influence contending over small matters.

There was also a battle royal between Brethren J. D. Hufham, Baylus Cade, J. A. Leslie and C. A. Woodson on the question of having an annual report on temperance. Brethren Cade and Leslie favored having the annual report; Brethren Hufham and Woodson opposed it. The battle was ably fought to the finish, and since then the Association has had an annual report on temperance, and no one has objected to it.

The body had become so large that the necessity for dividing it was apparent. Therefore, Dr. Hufham offered a resolution looking to this end, which was unanimously adopted; but the churches were so bound together that twenty-one years passed away before the resolution was carried into effect, and the Association divided.

An obituary setting forth the life and labors, the virtues

and striking peculiarities of the late Elder Daniel Wester was adopted.

The statistical table shows 58 churches, reporting 567 baptisms, a total membership of 5,578, and contributions amounting to \$17,937.18. Only 40 churches reported Sunday Schools.



## CHAPTER IX.

### FIFTY-SEVENTH ANNIVERSARY.

In 1887 the Association held its fifty-seventh session with Samaria Church, in Nash County, commencing Tuesday, October the 4th, and continuing through Thursday. G. J. Dowell preached the introductory sermon from Jeremiah 8:22. W. E. Bowers was chosen Moderator, and A. G. Wilcox, Clerk and Treasurer.

Sulphur Springs, Enterprise and Bethel, newly constituted churches, were received.

Brethren N. B. Broughton, representing State Missions, and C. T. Bailey, in the interest of the Biblical Recorder, were present and contributed largely to the interest of the meeting.

Dr. Hufham read the report on Associational Missions, which he and Brother Cade ably discussed. The report shows fourteen missionaries kept on the field at an expense of \$1,135.00. Nearly 100 persons had been baptized, and good progress had been made, but the appalling destitution called for increasing effort. Cash on hand, to be used by the Association in its bounds in 1888, \$1,594.81. Pledges to be paid at the next Association amounting to \$1,090.50.

At this session the Association raised in cash and pledges, for the various enterprises of the denomination \$1,852.40.

Great speeches were made on Associational Missions and the Orphanage by Brethren Hufham, Cade, Bailey, Broughton, Leslie, Duke and others.

The report on obituaries mentioned the death of Brother Mark Duke, a member of Reedy Creek Church, who had long been identified with the Association. He was the honored father of the beloved George M. Duke, and was a prominent citizen and a devout Christian.

A resolution was adopted expressing sympathy with Brother J. T. Webb on account of the serious illness which kept him from attending that session of the Association. Brother Webb served the Association as Moderator for several terms.





Center, seated, Dr. J. D. Hufham; seated, right, Rev. G. M. Duke (Moderator ten years); standing, Dr. T. J. Taylor



He was one of our most progressive, liberal, and highly esteemed brethren.

The 62 churches reported 438 baptisms, and a total membership of 5,978, and had contributed during the year \$15,-861.83.

Mount Olivet Church was dismissed to join the Central Association.

Out of the 62 churches only 50 reported Sunday Schools.

#### FIFTY-EIGHTH ANNIVERSARY.

On the 11th of October, 1888, the Association met with Maple Springs Church, and held a four days' session. Owing to inclement weather, the delegates were late in assembling, and the introductory sermon was not preached. Religious exercises were conducted by J. W. Wildman. Letters from the churches were read, and the names of delegates enrolled, according to the custom then prevailing. W. E. Bowers was re-elected Moderator, and A. G. Wilcox, Clerk and Treasurer.

The Biblical Recorder was represented by C. T. Bailey, State Missions by C. Durham, Ministerial Education by John Mitchell, and Professor Hobgood was present in the interest of Oxford Female College. P. H. Pinnell was present representing the Orphanage.

The report on Associational Missions was read by Dr. Hufham, showing that fifteen men had labored in various parts of the Association. God richly blessed their labors, and more than 100 persons were baptized by them, and there were good prospects for organizing several churches.

Letters from the churches reported that a large number of faithful brethren and sisters had died during the year. They had served faithfully and had entered into rest.

Especial notice was called to the death of J. T. Webb, formerly Moderator of the Association, and always ready for all good works. When the Lord called him, he was ready, saying, "It will be so sweet to rest when we get home."

The report on Sunday Schools was encouraging; indeed, our churches were making progress in every department of denominational work. This larger progress began with the great movement in Associational Missions in 1878. Since then the membership of the churches had more than doubled. In the ten years, ending with this session of the Association, the churches had made greater progress than in the forty-eight years preceding 1878.

The Minutes show 60 churches, delegates present 104, baptized 421, total members 6,072, whole amount raised during the year for home expenses and benevolence \$15,882.60. Forty-nine churches reported 53 Sunday Schools with an attendance of 3,507.

#### FIFTY-NINTH ANNIVERSARY.

The Association met with the church at Gardners, Thursday, October the 10th, 1889, and closed Saturday afternoon. The introductory sermon was preached by George M. Duke from Matthew 25:21. It was one of the greatest sermons of this great preacher. W. E. Bowers was re-elected Moderator, and A. G. Wilcox, Clerk and Treasurer.

Distinguished visitors present were Brethren C. Durham, J. S. Dill, John Mitchell and C. T. Bailey.

The colored church at Shiloh was granted a letter to join another association. This church had been for more than twenty years an honored member of the body, and in leaving carried with it the loving esteem and best wishes of the brethren.

The Associational Mission report showed missionaries 16, points occupied 27, baptisms 160, houses of worship completed 3. The destitution great, and the outlook encouraging.

The statistics show churches 60, reporting 303 persons baptized, and a total membership of 5,567. The contributions for the past year amounted to \$16,640.37.

## SIXTIETH ANNIVERSARY.

This session was held with the Memorial Church in Greenville, October 9-12, 1890. A service of praise was led by Dr. R. D. Fleming.

The 63 churches reported through 73 delegates. W. E. Bowers was Moderator, and A. G. Wilcox, Clerk and Treasurer.

Instead of an introductory sermon, Dr. T. E. Skinner delivered, on the first night of the session, an able address: "On Fifty Years of Convention Life, or What Our Fathers Believed and Preached."

The Minutes indicate that during the year the Association employed 14 missionaries, at various points in its bounds, at an expense of \$1,155.93. Pledges to be paid at the next Association amounted to \$1,530.50.

The church at Crockers Chapel was received.

Dr. Fleming made a strong report on the Orphanage, and delivered an able address on that subject. Further consideration of the Orphanage was postponed until Sunday afternoon, when the greatest Orphanage meeting ever held in the Association was led by Brother Cade, who, after several others had spoken, made, perhaps, the greatest address of his life. Great enthusiasm was created for the Orphanage.

On Sunday morning the Memorial Church, in which the Association was holding its sessions, was dedicated. Dr. Thomas H. Pritchard preached the dedicatory sermon, and Dr. Thomas E. Skinner led in the prayer of dedication. It was a great occasion, celebrating sixty years of organized Baptist effort in North Carolina.

The statistics show: Churches 63, pastors 21, baptized 372, total number of members 9,828, total expenditures \$16,469.05.

Fifty churches reported Sunday Schools.



## SIXTY-FIRST ANNIVERSARY.

The Association met in Warrenton, Thursday, the 8th of October, 1891, and continued through the following Sunday. The opening sermon was preached from Romans 8:41 by W. B. Morton. It was a strong sermon and made a profound impression. Brother W. A. Montgomery welcomed the body in a way that made everyone feel at home. G. M. Duke responded in a very happy manner.

Henderson, Hobgood and Macon churches were received.

Among visitors present were Dr. C. T. Bailey, Editor of the Biblical Recorder; C. A. Woodson, representing Aged Ministers' Board; J. H. Mills, General Manager of the Orphanage, and Professor Lanneau, of Wake Forest College.

The first decided movement made by the Association on Foreign Missions was at this session. A. D. Hunter read a short but strong report, and he and R. VanDeventer made able addresses on the subject. Foreign mission sentiment had been growing in the churches for some time, and some of them had instructed their delegates to make specific pledges for that purpose. When the roll was called the delegates pledged \$597 to be paid during the next year to Foreign Missions.

An interesting program to celebrate the Centennial of Modern Missions was provided for the next session.

The report on Associational Missions showed that eleven brethren had been at work in various parts of the Association, and had baptized about 100 people. Several churches had been organized, and houses of worship were either completed, or were in process of building. The delegates pledged for Associational Missions \$1,327.50, to be paid at the next Association. The Association resolved that in the future the report of the Executive Committee on Associational Missions shall include a tabulated statement of the work done by the missionaries, and the amounts expended upon the several fields.

Informing and inspiring reports were made on Periodicals,

Aged Ministers' Relief, the Orphanage, Ministerial Education, Home Missions and Sunday Schools, and plans devised for greater efficiency in every department of denominational work.

The Minutes show 66 churches, reporting 370 baptisms, a total membership of 5,984, and expenditures amounting to \$21,674.48. There were 54 churches reporting 59 Sunday Schools.

#### SIXTY-SECOND ANNIVERSARY.

October the 5th, 1892, the Association met in Louisburg. The sermon was preached by G. J. Dowell from Matthew 24:44. W. E. Bowers was Moderator, and A. G. Wilcox, Clerk and Treasurer.

Gethsemane, Stanhope, Eagles, Castalia, and Tar River Springs, newly constituted churches, were added to the body.

Brethren Cade and Ryland, of Richmond, Virginia, were with us. Brother Cade had been pastor in Louisburg and prominent in the meetings of the Association. J. C. Cad-dell of the Biblical Recorder, W. R. Gwaltney of the Board of Education, C. A. Woodson for Aged Ministers' Relief Board, C. Durham in the interest of State Missions, J. B. Boone for Female College, and W. C. Nowell of the Raleigh Association, were with us.

C. M. Cooke welcomed the body in his own inimitable way and R. VanDeventer responded in behalf of the Association.

A collection was taken for the Orphanage amounting to \$546.04 in cash and pledges.

The report on Associational Missions showed encouraging progress. There were 36 missions occupied by 14 missionaries, who had baptized 127 persons. The work had been carried on at an expenditure of \$1,448.65.

Some may be surprised that such a large part of the sessions of the Association was devoted to Associational Missions, but it was for this work that the Association was or-



ganized. It took the brethren nearly fifty years to reach the point where they could undertake to do this work in a large way. In addition to this, the associational work was educational, designed to train the brotherhood up to the point where they could lift up their eyes and look, and see the whole wide world as the field, and themselves as the willing workers, obeying the Master's command, "Go!" Much attention has also been given to the Orphanage, because it is the child of the Association.

In connection with the report on Home and Foreign Missions, the program prepared the year before to celebrate the centennial year of missions was carried out.

Brother Walter A. Montgomery, of Warrenton, delivered an able address on "The School as an Adjunct of Mission Work." This address, which was highly commended, was published in the Biblical Recorder.

Dr. N. B. Cobb, in speaking on "Woman's Work in Missions," used some expressions that provoked a lively and spirited discussion between Brethren Gwaltney and Cade on the scripturalness of women's speaking in mixed assemblies. This battle royal lasted for about a half an hour, and, oh, how the sparks did fly! Finally the battle was brought to an end by the request of Miss Fannie Heck, delivered by Brother Vann, that the brethren discontinue this discussion.

The Report on Obituaries mentioned the death of Brother O. C. Farrar, one of the pillars of the church in Tarboro. He had just completed a beautiful house of worship for the Tarboro Church at a cost of \$8,000.00, and left it to the church on condition that it pay for the land on which the house stood. Death came unexpectedly to him, but it found him ready.

Sister Mamie Day Williams and Sister Martha Alexander Simmons, elect ladies of the church in Williamston, died during the year. It was through the untiring efforts of Sister Simmons that the church in Williamston was built. These sisters spent their lives in the Master's service. Everywhere their presence was a benediction.

At this time the Association numbered 70 churches with

a membership of 6,381, of these 536 had been baptized during the year. The churches had raised during the year \$18,076.55. Sunday Schools, with an attendance of 4,140, were reported by 57 churches.

#### SIXTY-THIRD ANNIVERSARY.

The Association met with Philadelphia Church, October the 5th, 1893. A cordial welcome was extended to delegates and visitors by G. M. Duke, pastor of the church. W. E. Bowers was re-elected Moderator, and A. G. Wilcox, Clerk and Treasurer. The custom of preaching missionary and denominational sermons was abolished. The introductory sermon was preached by J. W. Powell from John 21:22.

Stony Creek Church was received into the body at this time.

Among the visitors, Brother C. C. Newton, a missionary to Africa was present.

The old method of reading the letters from the churches was abolished by a resolution which was unanimously adopted.

The report on Associational Missions indicated great destitution, faithful work, and cheering results. This work had been carried on at an expense of \$1,171.60. Pledges to be paid at the next annual meeting amounted to \$965.00. Brother C. Durham, Corresponding Secretary of the Baptist State Convention, made a thrilling talk on State Missions.

After an earnest talk on the Orphanage by Brother J. H. Mills the Association raised in cash and pledges \$127.00, and in pledges 120 pairs of shoes.

In the report on Obituaries mention is made of Elder R. D. Harper, a faithful minister of the gospel; and also of the death of Brethren F. R. Perry, of Mapleville, and J. G. Shields, of Scotland Neck. These were faithful and true brethren, who fought a good fight, and finished their course with joy.

Statistics: Churches 70, delegates 143, pastors 25, baptized 404, total membership 6,621, expenditures \$17,084.01. Churches reporting Sunday Schools 56, with an attendance of 4,286.

## CHAPTER X.

### SIXTY-FOURTH ANNIVERSARY.

The sixty-fourth session was held in Scotland Neck, commencing on Thursday, October the 9th, 1894, and closed the following Sunday night. Owing to the indisposition of the preacher, the introductory sermon was postponed until night, at which time Brother W. B. Morton preached from Joshua 13:1, Numbers 13:30, Isaiah 54:2. It was a good sermon.

On account of high water, a very small delegation was in attendance. Probably not more than half of those whose names were finally enrolled were present at the first session. N. L. Shaw was elected Moderator, and A. G. Wilcox, Clerk and Treasurer.

Among the visiting brethren were Revs. A. L. Stough and R. D. Carroll, of the Atlantic Association; Prof. J. B. Brewer, of Chowan Female Institute and West Chowan Association.

The church at Tillery was received into the Association at this time.

The reports read indicated progress, but, with the exception of Associational Missions and the Orphanage, the progress was not very great.

Among the deaths reported special mention was made of Brother L. B. Allen, of Louisburg, and B. D. Gray, of Scotland Neck. These brethren were tried and true. Among the large number of sisters who died during the year special mention was made of Sisters Catherine Allen and G. W. Harmon, of Weldon, who died in the faith.

As usual, special attention was given to Associational Missions. The work seemed to be progressing, opportunities were increasing, and the necessity for increasing the force of workers was apparent to all.

In connection with the report on Associational Missions

the following letter was read from Dr. Hufham, who had for many years been the great leader of the Tar River forces:

SHELBY, Tuesday P. M.

*To the Tar River Association:*

BELOVED BRETHREN: For the first time in seventeen years I cannot greet you in your annual gathering or have part in your deliberations. It is a sore grief to me that I cannot be with you. The best years of my life have been spent within your bounds; the best and hardest work that I have ever performed has been given to the task of enlarging your borders and building up your interests. To have enjoyed the love and shared the cooperation of many now passed into the skies, and of the great rest still working and waiting for the crown, makes me feel that I have not lived wholly in vain. Very sweet to me has been your companionship. As I recall some of your annual sessions it is easier for me to believe what the Scriptures tell of the joys and glories of the redeemed in heaven. I had hoped that I might lay down my armor among you, and that my ashes might be laid to rest amid the scenes of my most arduous work and near to those who are dearer to me than life itself. But our God has ordered another lot for me. I shall probably never meet with you again. The blessing of God which maketh rich, and He addeth no sorrow therewith, rest upon you and make this session the most memorable one of all your history.

Very glorious hath been your record for nearly twenty years. To recount the work is like taking some chapters out of the Acts of the Apostles. It has no parallel in our denominational history. It has not only changed many parts of your own territory into a "Beulah land," but it has also given a quickening impulse to every department of Baptist work in the State. It has been of the Lord, and so you have been able to carry the work forward in good years and bad years alike.

My heart's desire and prayer to God for you is, that you may undertake even more this year than you have done for several years. To give up the work now, or even to fall back in your efforts, would be sad indeed. I believe that we are on the eve of returning prosperity. The way to secure it and to prepare for it is to be faithful in the Lord's cause.

Beloved brethren, elders and messengers, the time is short; your work will soon be over. What you do must be done quickly. Plan large things for the Lord and it shall be a joy to you, living or dying.

Suffer this word of exhortation from one now far away, who loves you tenderly. You are in his heart to live and to die.

The grace of our Lord Jesus be with you all,

J. D. HUFHAM.

The Executive Committee asked for \$2,000.00 to be used in the bounds of the Association. The delegates pledged \$1,465.20 for that purpose.

The Constitution and Rules of Decorum were revised.

The office of Vice-Moderator was created, and Judge E. W. Timberlake was chosen to fill it.

The Minutes show 70 churches, represented by 90 delegates, and 30 pastors. The total membership was 6,795, of whom 313 were baptized during the year, and the churches had raised for all purposes \$20,567.10. There were 56 churches reporting Sunday Schools, with a total attendance of 3,891.

#### SIXTY-FIFTH ANNIVERSARY.

On the 9th of October, 1895, the Association convened in Wilson. The associational sermon was preached at 7:30 P. M. by W. V. Savage from Matthew 13:33. It is the custom, when we meet in a town, to have the introductory sermon preached on the evening of the first day. N. L. Shaw was re-elected Moderator, and A. G. Wilcox, Clerk and Treasurer.

Brother C. W. Ivey, pastor of the Methodist Church, and Brother McLaurin, pastor of the Presbyterian Church, were invited to seats in the body.

Several prominent brethren from other associations were present.

The church at Plymouth was received from the Chowan Association and the newly constituted churches at Roanoke Rapids, Bethlehem and North Rocky Mount were also received.

Brother G. M. Duke brought a message of fraternal greeting from Brother William Cooper, who, on account of the infirmities of age never expected to meet with the Association again. On motion of Brother Vann, special prayer was



offered in Brother Cooper's behalf, and Brother Duke was appointed to respond to his loving message on behalf of the Association.

Mission work in the bounds of the Association was rendered at various points by nine faithful missionaries. God richly blessed their labors in the conversion and baptism of a goodly number. The field presented many difficulties, but the outlook was encouraging.

The Minutes record 75 churches, 112 delegates, 31 pastors, 344 baptisms, 6,491 members, and \$21,116.01 expenditures. Sunday Schools were reported by 63 churches. The attendance was 4,201.

#### SIXTY-SIXTH ANNIVERSARY.

The Association met with Popular Springs Church, Franklin County, October 6, 7, 8, 1896. The introductory sermon was preached by J. A. McKaughan from 1 Timothy 6:12 and Judges 3:33.

N. L. Shaw was Moderator, E. E. Hilliard, Vice-Moderator; A. G. Wilcox, Clerk and Treasurer.

Among the visitors were J. B. Boone and Ivey Allen, from the Orphanage.

The new pastors who had settled in the Association during the year were J. A. Rood, R. G. Kendrick, J. T. Edmundson, J. O. Alderman, and E. D. Wells. The Moderator extended to these brethren a cordial welcome, and each of them responded in a brief address.

The reports from the churches show that but little interest had been taken in relieving aged ministers, only about one-half of a cent per member had been contributed to this object during the year.

The new churches at Halifax and Marmaduke were received.

Brethren J. B. Boone and R. VanDeventer spoke in behalf of the Orphanage, and a collection was taken for the purpose amounting to \$208.08.

Stirring addresses were made on Associational Missions



by various brethren. T. J. Taylor closed the discussion, and called for pledges. The response was liberal, amounting to \$1,617.71. Much enthusiasm prevailed, and at the close, "Praise God From Whom All Blessings Flow," was sung, and a prayer of thanksgiving was offered.

About the time the collection was closed Dr. J. D. Huffman, who had been working in another association for several years, entered the house, and was joyfully received by the brethren.

The Sunday School report shows 62 churches reporting Sunday Schools, with 470 officers and teachers, and 3,731 scholars. These schools raised nearly \$1,000.00 for the different objects of the Convention.

R. G. Kendrick's report on Periodicals was one of the best ever read in the Association on that subject.

At the close of the discussion on Ministerial Education \$217.50 was raised for that purpose.

Among those who had died during the year special attention was called to Revs. G. W. Harmon and J. G. Barkley.

Brother Harmon was a native of Davidson County. He was a cultured Christian gentleman, and a preacher of decided ability. He had occupied various important places in this State and in South Carolina. At the time of his death he was the beloved pastor of Weldon and Gardners churches.

Brother J. G. Barkley was one of the oldest ministers in the Association. He was contemporary with Thomas Wilcox, Thomas Crocker, Patrick H. Smith, R. W. Delbrige, and N. A. Purefoy. He was a good preacher, and during his ministry served several churches as pastor, and rendered valuable service in protracted meetings.

The Minutes record 77 churches, 460 baptisms, and 7,084 members.

#### SIXTY-SEVENTH ANNIVERSARY.

The sixty-seventh session of the Association was held with Stony Creek Church, Nash County, October 5-7, 1897. R. G. Kendrick preached the introductory sermon from 2

Thess. 2:16 N. L. Shaw was Moderator, W. E. Bowers, Vice-Moderator, and A. G. Wilcox, Clerk and Treasurer.

The newly constituted church at Carey's Chapel, Vance County, was received into fellowship.

Forest Smith, of Louisburg, A. W. Setzer, of Greenville, and W. H. Reddish, of Wilson, were received as new pastors by the Moderator and Brethren.

Reports on Periodicals, State Missions, Home Missions, Foreign Missions, Ministerial Education, Sunday Schools and Temperance rang clear and true, and called the brethren to increased efforts along these lines. Reports on Associational Missions and the Orphanage were cheering.

During the year missionary work in the bounds of the Association had been richly blessed. Many conversions and baptisms were reported, and the brethren were encouraged to go forward. Pledges to support this work amounting to \$1,602.00 were made. The report on the Orphanage was prepared and read by Dr. R. D. Fleming of Warrenton, who wrote the first article which led to the founding of the Orphanage. It was packed full of valuable, practical information, and closed with an appeal to enlarge the plant, so as to supply the need. A cash collection was taken amounting to \$41.45. This was Dr. Fleming's last appearance in the Association. Before the next session convened he had gone to serve the Master in a higher station.

Several churches reported the death of valuable members, whom it was hard to give up, but the Master wanted them, and they are now doubtless serving Him day and night in His Temple.

The Minutes give churches 78, pastors 30, baptized 478, total 7,375, expenditures \$21,400.10. There were 69 churches that reported a total of 71 Sunday Schools, with an attendance of 6,696.

#### SIXTY-EIGHTH ANNIVERSARY.

The Association met with the church at Weldon, October 4-6, 1898. N. L. Shaw was re-elected Moderator, W.

E. Bowers, Vice-Moderator, A. G. Wilcox, Clerk and Treasurer, and J. D. Hufham, Historian.

A goodly number of distinguished brethren were present. Among them were John Mitchell of the Board of Education, J. E. White of the Board of Missions, O. L. Stringfield, representing the Female University, W. R. Cullom of Wake Forest College, F. P. Hobgood of Oxford Female Seminary, and J. W. Bailey, Editor of the Biblical Recorder.

Cordial addresses of welcome were delivered by R. G. Kendrick, pastor of the Baptist Church, and O. Ryder, pastor of the Methodist Church, in behalf of their churches. Dr. Vann fittingly responded to these addresses. The address of welcome by Pastor Kendrick was requested for publication in the Minutes, and as it is a paper of historic value, it is introduced into the story of the Association at this place.

#### ADDRESS OF WELCOME.

(Delivered by Pastor R. G. Kendrick, Jr., of Weldon, to the delegates and visitors to the recent session of the Tar River Association.)

Brother Moderator and Brethren and Sisters of the Tar River Association:—As pastor of this church it becomes my pleasant duty and coveted privilege on behalf of my church and congregation to extend to you, one and all, visitors and delegates, a most hearty welcome. For twelve months we have been living and working in high anticipation of your coming, and we hail your presence with unspeakable joy and ecstatic delight. And we trust that each moment of your sojourn among us will give you new proof of the unfeigned happiness that your presence brings.

This is a red-letter day with us—a day of great rejoicing. That feeling of complacency which follows as the inevitable result of patient toil and loving service; and that exultant spirit which is born only of a consciousness of glorious achievements, comes over us and fills our hearts as we greet you this afternoon. You have met on the border of that section of our State which has been, and much of which is still, missionary ground for Baptists, where Baptists have had to contend against opposition from without and indifference within for every inch of the ground they now occupy. It is in this section that they have been “a sect everywhere spoken against.” It is here that our forefathers, like their blessed

Lord and his apostles, have been numbered with transgressors; for here they have been incarcerated in filthy jails, dragged before civil tribunals, and stood with bare backs at the whipping-post to receive the scourge of the civil lictor. And for what? For what they believed and taught. Not far from here the waters of the river, on the bank of which you hold your sixty-eighth annual session, have been crimsoned with the blood of a Baptist preacher who dared to perform the holy ordinance of baptism as it was meant by the Founder of our holy religion to be performed. Here in the town in which you meet Baptists have had to struggle against great odds. I have it from unquestionable authority that when Joseph Deans, a Confederate chaplain and Baptist preacher who founded this church, first began to preach here early in the sixties, he met with opposition; that when he would post on the bulletin the day and the hour he was to preach in the hall, where all religious services were at that time held, immediately under would be posted by a preacher of a different persuasion an appointment for the same day and hour.

Such were the conditions under which this church began its life about a quarter of a century ago, with no house and only nine members, one of whom is with us still, two are living elsewhere, and the rest are reigning with Him for whom they suffered here below. But their descendants are with us still. With the spirit that actuated these nine, bequeathed from sire to son, under the faithful ministry and heroic leadership of men of God, this church has gone steadily forward, overcoming obstacles and surmounting difficulties and silencing opposition until it has won the position it holds to-day, a place of respectability, to say the least, in the denominational world, a place of sincere esteem in the hearts of all true Christians, of which the hospitality extended you by those now of our fold gives unmistakable evidence, and a place of influence and power—though by no means what it ought to be—in shaping and controlling the moral and religious thought and life of the community. And this band of nine has grown to **nine** times its original number and worship in this house in which you are seated.

We welcome you to rejoice with us not only for what we have wrought, but for what we are as well. You have met with a church that whatever else may be said of it, is Baptist to the core and has no apology to make for being such. You have met with a church that believes in traveling in the paths of truth in which our fathers trod, and in using the weapon of spiritual warfare with which they won such glorious victories for Christ and were enabled to hand down to us such a noble heritage, and that weapon is the untrammelled Word of God in the hands of spirit-

filled men and women. You have met with a church that is utterly intolerant of anything that savors of heresy, or has even the semblance of a departure from the truth as it is in Christ, but contends earnestly for the faith once and for all delivered to the saints. You have met with a church that stands shoulder to shoulder and heart to heart with you in the work you are seeking to do for God and humanity, that is in perfect accord with the plan and policy of our State and Southern Conventions, and makes regular contributions to all of the objects fostered by our great denomination.

We welcome you for what you are and for what you have done. You are no strangers to us. You are bone of our bone and flesh of our flesh, a part of the spiritual body of Christ of which we are a part, members of the great household of faith of which we are a member. We are a household of faith just like the nearly four-score households of faith scattered throughout these nine counties in town and village and country place from which you are messengers sent with greeting to this our sixty-eighth annual family reunion. Over the threshold of this our church home, over the threshold of our private homes, and on the door-post of the heart of every loyal Baptist is inscribed, not with pen and ink, but with the finger of the Spirit of God in the blood of Jesus Christ the words "Welcome! Thrice Welcome!"

And then we welcome you for what you have done. You are the centre from which movements have started that have shaped the history of our denomination in this and other States. You are the fountain from which living streams of influence and blessings have gushed forth and are now rapidly flowing down the river of time, deepening and widening in their flow on and on out into the ocean of eternity.

It is among you that the Recorder has ever been a most welcome visitor. You have furnished our college with some of its most loyal and liberal supporters. It was in your midst that a new-born love for the orphans sprang up like the plants from the hot-bed, the seedlings of which were taken up by messengers of mercy and borne to every nook and corner of our State and over its confines into Virginia and South Carolina. It was our own Watson and Fleming, our own Biggs and Simmons, by taking up the little fatherless ones in the arms of their love, that brought us to that conception of childhood that our blessed Lord had when he took little children up in his arms and blessed them. It was none other than they that showed us by beautiful example that the example of Christ could be and ought to be imitated. It was none other than they that restored to its rightful place in our faith and practice that Bible truth that we had seemingly lost sight of, that the



Church of Christ is not only the divinely appointed institution through which God's elect are to be sought out and gathered together, but through which God's poor are to be sought out and cared for as well.

It is here that the great movement in behalf of associational evangelization which has been taken up by nearly every leading Association in our State had its origin. It was through this movement that you helped to make us what we are to-day. In our distress you heard our cry and ran to our relief. As an orphan without the bread and water of life you supplied our wants. As a child unable to walk you helped us on our feet. And we make due acknowledgment of it to-day and ask that you look around and see the reward of your toil and sacrifice, while we rejoice that we are become through your help fellow-helpers with you to the truth. And it is through this movement that you have become what you are. Think of it! Less than a quarter of a century ago a weak and comparatively insignificant body you were. Now behold this vast army of captains and privates from three-score-and-ten and more companies of Christian soldiers making an army seven thousand strong. By toil and sacrifice of consecrated men and women under the wise building and noble leading of spirits like the beloved Hufham and Duke, the Paul and Silas, and the incomparable Taylor and Vann and Morton, the Titus and the Timothy and the Mark of the Tar River Associational evangelization, you have become one of the mightiest factors of the mightiest factor God has ordained in Eastern Carolina for the emancipation of mankind from the thralldom of sin.

We welcome you because of your prospects for the future. We are on the threshold of a widespread movement in behalf of world-wide evangelization, and you are not going to be left in the rear, but will be the vanguard of the great Baptist host marching to victory for Christ. You are going to extend your borders until every destitute part of our Association shall have the gospel as we hold it and preach it. You are going to hear the unmistakable voice of God as He has spoken to us in the victories of Manila and Santiago bidding Baptists to go in and win more glorious victories than were won by Dewey, Sampson or Schley. You are going to hear the cry that comes up from benighted Africa, from priest-ridden Italy, Brazil and Mexico, and from superstitious and prejudiced China, "Come over and help us."

We welcome you for what you will do for us. We have been praying that this may be the best session in all your glorious history; that every visitor and delegate might come filled with the Holy Spirit and thus quicken us into new and living life. We pray that your presence in our homes will lift us on a higher

plane of Christian living, and forever enshrine you in our hearts as a sweet and hallowed memory. We pray that the inspiration caught from you may beget in us a zeal that shall never wane. We pray that the recounting of your toils and triumphs in our midst will lift us high on the mountain of aspiration and hope, from which we may never descend, but will climb higher and higher and higher still until expectant hope shall have changed to glad fruition and we shall rest serenely on the highest peak of victory crowned with ineffable bliss.

For these reasons again we say: "Welcome! Thrice Welcome!"

The introductory sermon was preached by Forest Smith, of Louisburg, from Phil. 4:13.

Brother G. L. Finch read the report on State Missions showing the wonderful progress of the denomination in the State, and the relation of State Missions to it. The churches of the Tar River Association have had a large share in this progress. A collection was taken for this purpose in cash and pledges amounting to \$250.61.

The following new pastors were welcomed: A. Cree, R. H. Herring and G. W. Herring.

The mission work in the Tar River Association was still the main object of our effort. This was so, because the brethren knew all along that if we were to get a world-wide view, we must first become deeply interested in saving our own people. Our work began with Associational Missions, but it did not stop there. At this session pledges to Associational Missions amounted to \$1,242.50.

W. E. Bowers read the report on the Orphanage. It struck a high note, and recommended larger systematic giving to this important work. Cash collections at the Association are generally small. This is because most of the churches and Sunday Schools regularly contribute to the Orphanage.

The report of Miss Fannie E. S. Heck showed 19 Woman's Missionary Societies, whose contributions aggregated \$297.65.

Reports on other denominational enterprises were interestingly discussed and the universal cry was, "Let us go forward!"



The report on Obituaries notes the death of Dr. R. D. Fleming. See sketch. Alexander Bennett and Mrs. Della M. Shaw, of Warrenton Church; James A. Egerton and Mrs. Sarah E. Loyd, of Warren Plains Church; Mrs. Susan O. Brown, of Greenville; Sister S. W. Nowell, of Nashville; Sister Rebecca Bryan, of Dawson's Church; Sister Mary E. Alsop, of Enfield, and many other faithful ones passed away.

The Association adopted a report reaffirming its position in favor of the great temperance question.

A. C. Barton, of the Foreign Mission Board, was present and spoke on Foreign Missions.

The records show churches 78, baptized 522, total 7,711, expenditures \$19,715.95. The churches report 72 Sunday Schools with an attendance of 5,452.

#### SIXTY-NINTH ANNIVERSARY.

This session was held at Warren Plains, commencing October the 3rd, 1899. The introductory sermon was preached by M. L. Kesler from Joshua 1:1-10. The officers were N. L. Shaw, Moderator, A. G. Wilcox, Clerk and Treasurer.

Brethren J. A. Stradley, John Mitchell, C. C. Williams, F. P. Hobgood, J. R. Pace, J. A. Harrell, A. J. Hires and J. B. Solomon were among the distinguished visitors. Dr. Solomon was formerly a prominent member of the Association, but many years ago he moved from this State. It was a joy to have him again in our midst.

Associational Missions received much attention. The work had been vigorously prosecuted, great revivals had resulted, but great destitution still remained. Pledges amounting to \$2,500.00 were made, which was the largest sum promised up to that time.

Every church in the Association made a pledge for the support of the Orphanage.

The Woman's Missionary Societies held a separate meeting for first time at this session.

The report on Obituaries mentioned John H. Burroughs,

of Browns Church, and S. R. Duke, son of our beloved Brother G. M. Duke, among the dead.

At this session Cedar Branch and Conoho, newly constituted churches, were received.

This meeting was followed by a gracious revival in Warren Plains Church. The venerable Allen J. Hires, a visitor from Philadelphia, Pennsylvania, did the preaching.

At this time there were 80 churches, reporting 550 baptized, and a total membership of 7,929. There were 30 pastors, 70 Sunday Schools, which reported an attendance of 5,361. The total expenditure for all purposes was \$20,377.67.

#### SEVENTIETH ANNIVERSARY.

This session was held with Spring Hope Church, commencing October the 1st, 1900. T. M. Arrington was elected Moderator, and A. G. Wilcox, Clerk and Treasurer.

The newly constituted church at Macedonia was received.

A letter from the former Moderator was received, and Brother Wilcox was appointed to respond.

The various reports indicate increased efforts on part of the churches.

The report shows that the Associational Mission Movement had reached its highest point of efficiency, and the sum of \$1,809.75 was pledged to this work.

The Woman's Missionary Societies were making encouraging progress.

The digest of letters shows 81 churches, 8,054 members, of whom 428 were baptized during the year. The contributions to all purposes were \$29,539.04. There were 70 churches that reported 71 Sunday Schools.

## CHAPTER XI.

### SEVENTY-FIRST ANNIVERSARY.

This session was held with Corinth Church, Franklin County, October 8-10, 1901. M. L. Kesler preached the introductory sermon from Joshua 1:9. Theme, "The Heroic In Religion." T. M. Arrington was re-elected Moderator, A. G. Wilcox, Clerk and Treasurer, and J. D. Hufham, Historian.

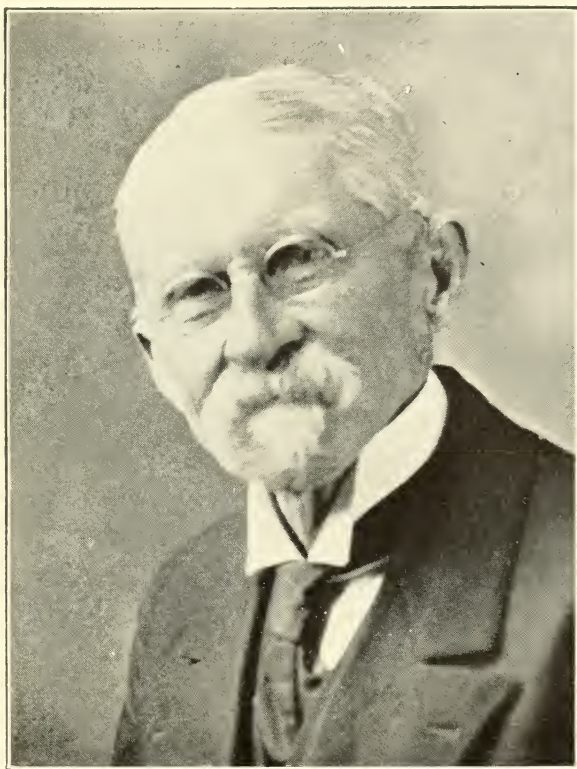
T. J. Taylor offered a resolution commending the Biblical Recorder as a true exponent of Baptist principles and practices. After a spirited discussion, the resolution was adopted. The discussion resulted in adding a good list of subscribers to the Recorder.

Brother J. E. Hocutt read the report on Aged Ministers' Relief, and led in a helpful discussion on this subject.

J. D. Hufham, in his report on Associational Missions, showed the wonderful progress we had made since we begun this work twenty-three years ago. He showed that the contributing churches had been blessed and strengthened and that the 29 churches of 1878 had grown into 83. He said this was the best year in the history of the work. The pledges of last year had been redeemed, and the Association was ready to go forward to larger things in Associational Missions. The brethren indicated their purpose to go forward by pledging \$1,812.50 to Associational Missions, \$347.50 to State Missions, and made liberal provisions, for supporting the other departments of denominational work.

In connection with the reports on State, Home and Foreign Missions the following resolution submitted by Forest Smith was adopted:

Resolved, That it is the desire of this Association that Brother T. J. Taylor shall appoint and arrange as many missionary meetings in the churches during the next year as he shall see best.



REV. A. G. WILCOX  
Clerk and Treasurer of the Association Forty-one Years



Among those who died during the year, Revs. G. W. Newell and G. N. Bray were especially mentioned. (See Sketches.) The churches reported a large number of devoted brothers and sisters who had answered the Master's call to higher service.

At this session the Minutes show 81 churches, 413 baptisms, and a total membership of 8,320. The amount raised for all purposes during the year was \$25,598.69. Sunday Schools were reported by 70 churches.

#### SEVENTY-SECOND ANNIVERSARY.

October the 6th, 1902, the Association met with the church in Washington, Beaufort County. The associational sermon was preached by J. W. Rose from Rev. 1:13. The former officers were re-elected.

Among the visitors R. T. Vann, S. F. Conrad, A. Johnson and J. S. Corpening were especially mentioned.

Riddick's Grove Church, from the West Chowan, was received by letter. Rosemary, North Henderson, South Henderson and Robersonville, newly constituted churches, were received into fellowship.

A strong report on Periodicals was read by E. E. Hilliard.

In the absence of T. J. Taylor, who prepared the report on the Orphanage, it was read by J. R. Rodwell, and a cash collection taken amounting to \$122.50.

H. H. Mashburn, Josiah Crudup, R. P. Walker, E. E. Edwards, R. D. Carroll and H. C. Ruffin had come into the Association, during the past year, and were welcomed as new pastors.

The Association was deeply interested in the education of young women, and pledged its best efforts to aid in paying the debt on the Female University, now Meredith College.

A letter was read from T. J. Taylor, of Warrenton, expressing regret that, on account of the extreme illness of his wife, he was unable to attend this session. On motion, Brax-



ton Craig led the Association in special prayer for Pastor Taylor and his good wife.

Braxton Craig made the report on Associational Missions, which was followed by soul-stirring addresses by Brethren Craig, Kesler, and Duke. The roll of the churches was called, and pledges were taken for Associational Missions amounting to \$1,901.00.

A growing interest in the various missionary operations of the denomination was manifested.

A committee on obituaries was added to the standing committees, and the Association decided that at future sessions an hour be given to memorial services, in connection with this report.

The death of Dennis Simmons was reported by Williamston Church. He was the orphan's friend, and in his death the denomination has lost a man who was ready for every good work.

The church at Browns reported the death of Lethea Hawkins, colored. She had been a member there for many years. When the colored members withdrew to organize churches of their own, she refused to leave. In her old age the church built her a house, and ministered to her necessities, and when she died the brethren and sisters, whom she loved and whose confidence she enjoyed, buried her.

The Association adopted a strong report on Temperance.

The report of the Woman's Associational Meeting shows earnest work and encouraging progress.

The statistical table shows churches 85, pastors 35, baptized 404, whole membership 9,475, and total expenditures \$33,569.98. Sunday Schools were reported by 72 churches. This left nearly one-sixth of the churches without Sunday Schools.

#### SEVENTY-THIRD ANNIVERSARY.

The Rocky Mount Church entertained the Association in 1903. It convened October the 6th and continued through the 8th. H. H. Mashburn preached the opening sermon



from 1 John 1:8. T. M. Arrington was re-elected Moderator, A. G. Wilcox, Clerk and Treasurer, and Brethren Huffman and Duke, Historians.

Brethren J. A. Martin, J. W. Morgan, A. F. King, L. S. Haskins, E. C. Andrews, J. D. Larkin, H. S. Haywood, and J. J. Marshall were cordially welcomed into the Association as new pastors.

R. T. Vann, of the Baptist Female University; J. B. Boone, of the Orphanage, and F. S. Conrad, of the North Carolina Baptist, were present to represent the interests entrusted to them.

Reports were read on the various subjects usually considered by the Association, and they were helpfully discussed. The reports on the various missionary enterprises indicated faithful work, encouraging success, growing interest and the necessity for largely increased efforts. The body endeavored to devise liberal and practical plans for promoting the various kinds of work in which it was engaged.

Of course the great interest of the session centered in Associational Missions. During the previous year the Lord abundantly blessed this work. There had been 221 baptisms by the missionaries, and one brother had baptized 100 of these. Under the inspiration of this cheering report, the delegates pledged \$2,010.00 for Associational Missions.

The newly constituted churches at Vaughan, in Warren County, and New Sandy Creek in Vance County, were received.

At this time the Minutes show churches 87, baptized 481, total 8,974, and a total expenditure of \$37,338.97. Sunday Schools reported by 74 churches.

#### SEVENTY-FOURTH ANNIVERSARY.

The Association met with Maple Springs Church, October the 4th, 1904, and closed on the 6th. Brother Baylus Cade read the 9th chapter of Romans, after which T. J. Taylor preached the introductory sermon from 1 Chron.

29:5: "Who then is willing to consecrate his service this day unto the Lord?" T. M. Arrington was re-elected Moderator, A. G. Wilcox, Clerk and Treasurer, and G. M. Duke, Historian.

The names of Baylus Cade, Norman L. Shaw, J. W. Bailey and W. C. Tyree appears among the visitors.

The new pastors who had come during the year into the bounds of the Association were S. L. Morgan, I. N. Loftin, M. P. Davis and J. W. Downey. They received a hearty welcome from the body, and each of them briefly responded.

The report on the Orphanage was read by Braxton Craig. He told of its needs, its equipment and its work. He followed the report with an address of great power, and closed with a collection amounting to \$101.03.

Brother R. D. Carroll read the report on Periodicals, which laid the foundation for efforts that added a goodly number of subscribers to the Biblical Recorder.

The report on State Missions was read by J. W. Morgan and the report on Associational Missions, written by Brother Duke, was read by Brother Hufham. State and Associational Missions, being practically one, were considered together. Pledges were taken for Associational Missions amounting to \$2,288.50.

The newly constituted churches at Ebenezer, Midway, Joyner's Chapel, and Mountain Grove applied for admission into the Association, and were received.

The Report on Foreign Missions was read by T. J. Taylor as follows:

"Jesus Christ came into the world to save the world. The spirit of Christ means world-wide evangelization. When Jesus finished His work, He commanded His disciples, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.' In obedience to this command, and in accordance with the spirit of this commission, we hereby resolve to go forward in the great work of carrying the gospel that saves to all nations."

The writer of the report declined to speak in order that Dr. W. C. Tyree, Vice-President of the Foreign Board,

might not be cramped for time. Dr. Tyree delivered an able address, which made a profound impression in favor of Foreign Missions.

The report on Home Missions was read by Brother J. K. Howell, and was worthy of the man and the cause.

Brother Josiah Crudup read the report on Woman's Work, which was a strong appeal to the churches to stand by the sisters in their noble self-sacrificing efforts.

Dr. J. D. Hufham offered the following resolution:

"Whereas, the next session of this body will be the seventy-fifth anniversary; and,

"Whereas, the years that have gone have all been marked by the goodness of the Lord in guiding us and in bringing forth holy living, large endeavor and great achievement; therefore, be it

"Resolved, That we deem it fitting at our next session to make grateful recognition of the glorious past, and prayerfully turn our faces to a yet more glorious future.

"Resolved, That M. P. Davis, G. T. Lumpkin and B. Craig be appointed to arrange for memorial exercises at our next session, including a commemoration address, an hour of praise and supplication, and such other exercises as may occur to them."

The report on Sunday Schools was read by E. E. Hiliard. It emphasized the study of the Bible as a break-water against the evils that threaten our country, as a call to service at home and abroad and as a means of drawing out and developing the latent energies of our brethren and sisters.

The report on Temperance by Brother May set forth the Bible position on that important subject.

The report on Aged Ministers' Relief, by Brother Lumpkin, was an earnest appeal to the churches to come to the help of the Board in caring for our aged preachers in their time of need.

At this time the associational statistics show 92 churches, composed of 7,344 members, of whom 741 were baptized

during the year. Sunday Schools were reported by 74 churches, and 310 were baptized from the Sunday Schools. At this time there were 36 pastors living in the bounds of the Association. The churches had contributed to all objects during the year \$34,202.41.

#### SEVENTY-FIFTH ANNIVERSARY.

This meeting was held in Tarboro, October 3-5, 1905. The opening sermon was preached by G. T. Lumpkin from John 8:32. Brother T. M. Arrington was re-elected Moderator, A. G. Wilcox, Clerk and Treasurer, and G. M. Duke, Historian.

A committee, consisting of Brethren Lumpkin, Mashburn and Jenkins, was appointed to report at this session on the advisability of employing an evangelist to labor in the bounds of the Association. The committee reported favorably, but the Executive Committee has never been financially able to undertake it, without neglecting the work already on hand.

A beautiful gavel bearing the inscription: "Order is Heaven's First Law," was sent to the Association by Brother J. D. Christian, and gracefully presented by Brother Braxton Craig, and accepted in behalf of the Association by the Moderator; whereupon Brother T. J. Taylor offered the following resolution, which was unanimously adopted:

"Resolved, That we accept with grateful appreciation the beautiful gavel presented to this Association by our beloved brother, J. D. Christian, of Rocky Mount Church."

Brethren E. E. Bomar, of the Foreign Mission Board; J. W. Noble and W. H. Riddick, of West Chowan Association; J. G. Dukes, of the Wilmington Association, and J. H. King, of the Neuse Association, were welcomed as visitors.

The new pastors appearing at this session were Brethren J. E. Ayscue, of Greenville, and J. T. Eubanks, of Bethel.

A report on Sunday Schools was adopted, reaffirming our position on that important matter.

An earnest prayer was offered in behalf of the beloved George M. Duke, who was detained at home on account of the serious illness of his daughter.

Interesting memorial services celebrating the seventy-fifth anniversary of the founding of the Association, drew a large audience. In the absence of Brother Duke, Brother Hufham told the story of the Association's past history, and Brother J. W. Bailey followed in an able address on "The Baptists in the State."

Associational Mission work was encouraging. The field was occupied by 20 missionaries, who preached regularly at 34 points. The pledges for this purpose amounted to \$3,002.50.

Speed and Piney Grove, newly constituted churches, were received.

The collection for the Orphanage amounted to \$205.00.

The report on Woman's Work, under the leadership of Miss Margaret Shields, showed rapid progress.

At this time the Association was composed of 91 churches. There had been 625 baptisms, and a total membership of 9,498. There were 37 pastors, the total expenditures \$37,806.08. Seventy-three churches reported Sunday Schools.

#### SEVENTY-SIXTH ANNIVERSARY.

The Association met in 1906 with Red Oak Church, in Nash County, and held a three days' session, commencing October the 9th. The opening sermon was preached by S. L. Morgan from Matthew 28:18-20. The former officers were re-elected, viz: T. M. Arrington, Moderator, A. G. Wilcox, Clerk and Treasurer, and G. M. Duke, Historian.

Brethren C. V. Brooks, N. W. Bobbitt, C. G. Lowe, J. L. Rogers, and E. Lee Fox, who had come into our bounds since the last Association were cordially welcomed as new pastors.

Among distinguished visitors Dr. William H. Smith, Assistant Secretary of the Foreign Mission Board, was pres-



ent, and largely contributed to the success of that great meeting.

Whitakers and White Level, newly constituted churches, were received.

In connection with the report on the Orphanage the Association was informed that the Watson house, at the Orphanage, must either be rebuilt or destroyed, because it was in a dangerous condition, and that it would cost \$1,000.00 to rebuild it. For this purpose the brethren pledged \$510.00, and T. J. Taylor undertook to raise the other \$500.00. The Watson house was rebuilt, and is still a home for orphans, as the big-hearted John Watson intended it should be.

The report on Associational Missions showed considerable enlargement. There were 336 baptisms on mission fields, two new churches had been organized, and several houses of worship were in process of building. Pledges for Associational Missions at this session amounted to \$2,923.50.

Dr. William H. Smith spoke on Foreign Missions. During the year ending with this session the churches had raised for Foreign Mission the sum of \$2,374.45. This was the largest amount contributed to Foreign Missions, in one year up to that time. T. J. Taylor offered resolutions that the churches undertake to raise \$1,500.00 for Home Missions, and \$3,000.00 for Foreign Missions during the ensuing associational year. Both resolutions were unanimously adopted. This was a year of forward movements.

Brother May read the report on Education, which was discussed by Dr. W. L. Poteat in one of the greatest speeches I ever heard on that subject.

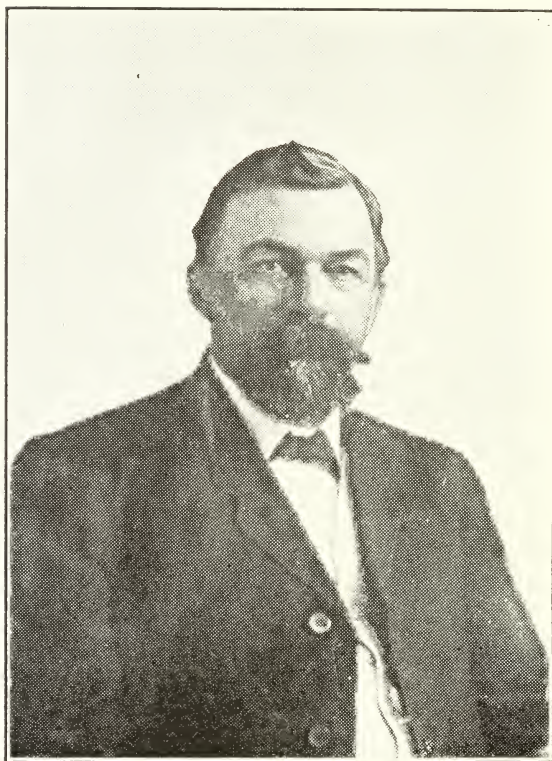
Brother G. T. Lumpkin offered a resolution to raise \$2,500.00 for State Missions during the next associational year, which was adopted. The people evidently "had a mind to work," for at this session pledges were made to benevolence aggregating \$10,000.00.

Misses Margaret Shields and Sallie Allen were present in the interest of The Woman's Missionary Union, and were greatly encouraged.

The statistical tables show: Churches 96, baptisms 716,







THOMAS M. ARRINGTON  
Moderator Eight Years

total membership 10,353, expenditures \$34,679.66, churches reporting Sunday Schools 79, not reporting 17, baptisms from the Sunday Schools 329. Thus ended a great year's work.

#### SEVENTY-SEVENTH ANNIVERSARY.

The Association met in Henderson, October 7-9, 1907. G. W. May preached the introductory sermon from Luke 4:9. Theme, "The Year of Jubilee, or the Acceptable Year of the Lord." Brother T. M. Arrington was re-elected Moderator, A. G. Wilcox, Clerk and Treasurer, and G. M. Duke, Historian.

Among the visiting brethren were Professor Carlisle, of Wake Forest; S. F. Conrad, of the North Carolina Baptist; M. P. Davis, from West Chowan Association; W. H. Rich, of Greensboro; B. Craig, of the Board of Missions; W. C. Tyree, representing Foreign Missions, and Dr. J. D. Hufham, "The Aged and Beloved."

The Association pledged \$3,000.00 for Foreign Missions, and \$3,366.00 for Associational Missions, and \$3,000.00 for State Missions, and a cash collection of \$155 for the Orphanage was taken.

Dr. Hufham announced the death of Dr. George B. Taylor, our missionary to Italy.

The Association mourned the death of Brother J. K. Howell, a beloved brother and faithful minister, a consecrated Christian, and a bright and shining light in the world.

The Woman's Missionary Union made an encouraging report.

At this time there were churches 109, baptisms 743, whole number of members 11,006, expenditures \$40,523.00, churches reporting Sunday Schools 80.

At this session the necessity for dividing the Association became so apparent that a committee, consisting of Thomas M. Pittman, George M. Duke, G. T. Lumpkin, I. M. Mercer and Thomas J. Taylor, was appointed to arrange for

the division. This committee recommended that the dividing line be such as would insure strength and efficiency to both bodies; that the Atlantic Coast Line Railway be the general line of division; that the Clerk of the Tar River Association be instructed to issue letters to all churches east of the main line of the Atlantic Coast Line Railway, and such other churches as may desire to enter into the new organization; that the Associational Missionary work be continued under the present Executive Committee, the members of which shall be chosen from churches remaining with this body, and that a Vice-Moderator be elected to succeed the present Moderator in the event of the division. This report was adopted, and G. M. Duke was elected Vice-Moderator.

Under this arrangement forty-nine churches procured letters of dismission, and, at an early day, organized the Roanoke Association.

This separation was sad. It was painful for brethren who had long stood together in the work of the kingdom to realize that they would meet no more as members of the same body, but the wisdom of the division is seen in the fact that each association is now doing a larger work than was done when the two were together.

## CHAPTER XII.

### SEVENTY-EIGHTH ANNIVERSARY.

This session was held October 27-29, 1908. We were again at Sandy Creek Church, where seventy-eight years before our fathers met and organized the Tar River Association, for the purpose of going forward with the work of the kingdom, according to the Word of God. From this purpose the Association has never swerved, but has steadily gone forward toward its great aim, inspired by the purposes of God, and encouraged by the successes that crowned its efforts.

It was fitting that this session should be held at Sandy Creek, for in many respects this was a new beginning. Therefore, we came back to this place of our birth to contemplate the work before us, take stock of our resources, and plan for larger efforts and greater conquests.

The introductory sermon was preached by the lamented J. Paul Bowers from Matthew 28:7; subject, "The Meeting Place of Jesus."

As the former Moderator was now a member of another body, the beloved George M. Duke, that matchless preacher, that prince of Israel, that living epistle known and read of all men, was unanimously elected Moderator.

The Moderator being burdened with the duties devolving upon him as pastor of Sandy Creek Church, with the consent of the body, requested the former Moderator, Brother T. M. Arrington, to preside in his stead, which Brother Arrington consented to do.

The organization of the Association was completed by electing for the twenty-ninth consecutive term that veteran of the Cross, Brother A. G. Wilcox, Clerk and Treasurer. Brother G. M. Duke was re-elected Historian.

Several distinguished visitors were present, and J. R. Doan, of Henderson; Mac. Stamps, of Louisburg; Fred.

Brown, of Roanoke Rapids, and A. V. Joyner, of Wise, were welcomed as new pastors.

The report of the Executive Committee showed considerable territory to be occupied, inspiring work to be done, and enlarged plans for future efforts. The Association pledged \$1,500.00 for Associational Missions. This was a larger sum than the churches belonging to the present body had ever pledged before.

Strong reports were read and adopted on every phase of our work, and the cry of every one was "Forward! Let us go forward!" The papers by Brethren Pittman, Alderman, Cree, Ivey Allen, and J. Paul Bowers deserve to be republished.

The church at Bethesda, from a Virginia Association, was received.

The Woman's Missionary Union had made decided progress during the year. There were six new societies, making in all eighteen societies, which had contributed during the year \$668.70.

Statistics show churches 51, baptisms 382, whole membership 6,551, total expenditures \$24,881.50, churches reporting Sunday Schools 45, baptisms from Sunday Schools 150.

#### SEVENTY-NINTH ANNIVERSARY.

The session of 1909 was held at Sharon, in Warren County, October 5-7. J. R. Doan preached the sermon from John 20:21. By special arrangement, Brother Livingston Johnson, who was forced to catch a train in order to reach another association, spoke on State Missions immediately after the sermon. The sermon and the address struck a high key for the Association.

G. M. Duke was re-elected Moderator, and A. G. Wilcox, Clerk and Treasurer.

The new church at Kittrell applied for admission into the Association and was received.

A. V. Joyner reported on Aged Ministers' Relief, W. B.



Daniel on Sunday Schools, L. W. Swope on State Missions, G. W. May on Ministerial Education, J. R. Doan on the Orphanage, Mac. Stamps on Home Missions, Miss Sallie Allen on Woman's Work, A. V. Joyner on Temperance, and T. J. Taylor on Foreign Missions. These reports show that although the Association had lost a very large part of its strength, in men and means, it was determined to go forward in taking the whole wide world for Christ.

The report of the Executive Committee showed that mission work was being done in every county within our bounds, and from every point there came cheering news. The roll of the churches was called and \$857 was pledged to Associational Missions, and the following resolution was passed:

"Resolved, That the work formerly carried on under the topic of Associational Missions be executed through the State Mission Board."

Brother Noah Biggs was with us soliciting help to pay off the indebtedness on the church in Farnville, and received \$219. The Minutes show the strength of the Association to be as follows: Churches 53, baptized 509, total membership 7,105, expenditures \$21,611.66, churches reporting Sunday Schools 40, and baptisms from Sunday Schools 230.

#### EIGHTIETH ANNIVERSARY.

This session was held with New Bethel Church, in Vance County, October 4-6, 1910. Brother Mac. Stamps preached the introductory sermon, on "Service," from Isaiah, 6th chapter. Brother G. M. Duke was Moderator, and Brother A. G. Wilcox, Clerk and Treasurer. Brother Jere Reeves was received as a new pastor.

The various reports indicate steady progress, unflagging zeal, and a high aim.

After the report on State Missions Brethren May and Duke spoke on Associational Missions, which was now carried on in conjunction with the Board of Missions of the

Baptist State Convention and pledges were secured amounting to \$1,370.00 to be sent by the churches to the next Association.

Advance Church, in Vance County, was received into fellowship.

An encouraging report on the Woman's Missionary Union was furnished by Miss Sallie Allen, Vice-President of the Associational Union, which was ordered to be printed in the Minutes.

J. D. Hufham, G. M. Duke and A. G. Wilcox were appointed fraternal messengers to the Roanoke Association.

The statistical table shows churches 53, baptisms 208, total membership 6,887. total expenditures \$20,787.09, churches reporting Sunday Schools 46, baptisms from Sunday Schools 80.

This was one of the most delightfully pleasant, and profitable sessions in the history of the Association.

#### EIGHTY-FIRST ANNIVERSARY.

The Association held a two days' session with Samaria Church, Nash County, embracing October 3-4, 1911. L. W. Swope preached the introductory sermon from Romans 14:1, 9; Phil. 1:21, 1 Cor. 2:20.

G. M. Duke was re-elected Moderator, and A. G. Wilcox, Clerk and Treasurer. A. P. Mustian was welcomed as a new pastor.

Among the visitors were W. L. Bilbro, E. W. Shearin, M. L. Kesler, J. S. Farmer, W. B. Morton and W. R. Cullom.

The newly constituted churches at Bunn and Norlina were received as members of the body, and their delegates welcomed by the Moderator.

Reports on the various phases of denominational work were submitted, carefully considered, and unanimously adopted. The adoption of these reports committed the Association to every denominational enterprise.

The Association took steps to have the grave of Brother

James T. Webb fenced, and marked by a suitable tombstone. Brother Webb had not only been Moderator of the body, but was for many years one of its wisest and most liberal leaders.

Report on Asociational Missions showed eleven fields occupied by seven consecrated missionaries. The results were gratifying, and the outlook bright. The delegates pledged \$1,508.00 to this object.

Statistics: Churches 55, baptized 289, members 6,758, expenditures \$26,077.88, churches reporting Sunday Schools 44, baptized from the Sunday Schools 176, pastors 24.

#### EIGHTY-SECOND ANNIVERSARY.

In 1912 the Association held a three days' session with Red Bud Church, Franklin County, commencing on the 8th of October. G. M. Duke, pastor of the church, preached the opening sermon from Mark 6:37. The officers were G. M. Duke, Moderator, A. G. Wilcox, Clerk and Treasurer.

W. M. Gilmore and K. W. Hogan were welcomed as new pastors.

Letters of dismissal were granted to Antioch, Roanoke Rapids, and Rosemary churches to join the Roanoke Association.

Good reports were adopted indicating growing interest, unflagging zeal, and abiding faith.

The Woman's Missionary Union made a fine report, showing 26 societies and contributions amounting to \$858.55.

A permanent order of business was provided for future sessions of the Association.

The work of our associational missionaries had been wonderfully blessed. The brethren were greatly encouraged and pledged \$1,608.50 to work in our own bounds. The sum of \$186 was pledged to aid the mission church at Norlina complete its house of worship.

Brother J. J. Marshall, who had worked during the previous year as missionary-colporter, made an encouraging

report. Although handicapped by blindness, he is doing a good work.

The Minutes record: Churches 56, pastors 20, baptized 498, total membership 6,687, total expenditures \$24,664.62, churches reporting Sunday Schools 45, baptized from the Sunday Schools 208.

#### EIGHTY-THIRD ANNIVERSARY.

October the 7th, 1913, the Association met in Warrenton and continued three days. This was the third time the body had met in Warrenton, the first was in 1851, the second was in 1891, and the third was in 1913.

The introductory sermon was preached by W. O. Rosser from Isaiah 6:8. G. M. Duke was re-elected Moderator, and A. G. Wilcox, Clerk and Treasurer. A hearty address of welcome was extended to delegates and visitors by Hon. John H. Kerr, to which Brother A. B. Harrell most happily responded. A cordial welcome was extended to A. B. Harrell, the new pastor in Littleton.

A great missionary mass meeting was held in the interest of Home and Foreign Missions. Woman's Work, the Orphanage and Systematic Beneficence were ably discussed.

Professor Charles E. Brewer spoke on the Layman's Movement and President R. T. Vann, on Meredith College. J. S. Farmer represented the Biblical Recorder, and Archibald Johnson the Orphanage and Charity and Children, and Dr. C. J. Thompson represented Foreign Missions.

Walter N. Johnson, pastor at Wake Forest, made a great address on the teaching value of church architecture, and made an earnest plea for the payment of the debt on the beautiful new church in process of building at Wake Forest. The Association agreed to raise \$700 for that purpose, and appointed a committee to apportion it among the churches.

Brother Ivey Allen read the report of the Executive Committee, and impressive addresses on Associational Missions were made by Brethren Coppedge, Sledge, and Duke, after

which the delegates pledged \$1,719.50 to the support of this great work.

The church at Mount Olive was received into the Association and the delegates welcomed.

Statistics record: Churches 54, pastors 19, baptisms 320, membership 6,729, expenditures \$27,565.79, churches reporting Sunday Schools 46, baptisms reported by the Schools 176.

The following is copied from the Minutes of this session:

"Brother Taylor, the loved pastor of the church, spoke loving words of the great pleasure it had been to him and his people, and the people of the town to have had the Association with them.

"Brother Duke spoke tenderly and lovingly of the great pleasure it had been to him, and to the brethren, for the privilege of sharing their gracious hospitality."

Brother Sledge led in the closing prayer; "God Be With You Till We Meet Again," was sung, and we gave to each other the parting hand, and separated.

#### EIGHTY-FOURTH ANNIVERSARY.

Ephesus Church, near Spring Hope, in Nash County, was the place, and October 6th and 7th, 1914, was the time of meeting. The opening sermon was preached by Brother J. J. Marshall from Matthew 16:18 and 28:18-20. It was a strong sermon.

Our former efficient officers, G. M. Duke, Moderator, and A. G. Wilcox, Clerk and Treasurer, were re-elected by acclamation. This was the seventh consecutive term of service by Brother Duke, and the thirty-seventh term of consecutive service by Brother Wilcox.

Central and Inez, newly constituted churches, were received.

Archibald Johnson of the Baptist Orphanage, and J. S. Farmer of the Biblical Recorder, were welcomed as visitors.



J. E. Hocutt, the pastor, cordially welcomed the delegates, and G. W. Coppedge responded in behalf of the Association.

Able addresses were delivered on the various phases of denominational work, mainly by our own members, and reports were adopted setting forth the position of the Association on these various enterprises, and its purpose to go forward with increased faith and effort in the work of the kingdom.

Among the various reports, special mention should be made of Wallace Hartsell's report on the work of the Woman's Missionary Union. It showed that the societies during the year had increased from forty to seventy-three, and that the contributions had grown to \$1,109.84, which was a gain of \$205.27. This large growth was due mainly to the untiring labors of Mrs. W. W. Parker, President of the Associational Union, and Miss Sue Kelly, organizer in this Association.

G. W. May's report on the Orphanage created great enthusiasm. The report of W. L. Griggs on Temperance took high scriptural grounds. J. J. Marshall, our Missionary-Colporter, read a most carefully prepared and interesting report, setting forth the work he had done during the year.

In the department of Associational Missions twelve mission points were regularly served, and Miss Sue Kelly, working under the auspices of the Executive Committee and the Woman's Missionary Union, spent two months in our bounds, visited all the churches and did most efficient mission work. All this work was done at an expenditure of \$1,055.00, which averaged \$81 to each missionary. The pledges for the next year's work amounted to \$1,508.50.

S. L. Morgan read an interesting paper on Systematic Beneficence, which was adopted and published in the Minutes, with the hope that every church in our bounds would adopt, and carry out its four recommendations.

The report on Foreign Missions, submitted by T. J. Taylor, was adopted. In adopting this report the Association



agreed to raise for Foreign Mission during the year \$1,740.00, and apportioned this amount among the churches.

The excellent report on State Missions by Hon. W. E. Bowers was unanimously adopted.

On motion of Brother S. L. Morgan, T. J. Taylor was appointed to prepare and publish a history of the Association, and on motion of George W. May, Brother Taylor was authorized to draw on the Treasurer of the Executive Committee, from funds in his hands for that purpose, for what he needs to defray expenses in getting out said history. Both motions were unanimously adopted.

On the night of the adjournment of the Association that beloved minister of Christ, Elder George W. Coppedge, was stricken with paralysis, from which he died. To die at the Tar River Association, planning for the progress of the kingdom, was a fit conclusion of the life-work of such a man as he.

Statistics: Churches 56, pastors 24, baptisms 408, members 7,449, total expenditures \$30,481.92, churches reporting Sunday Schools 50, baptisms from Sunday Schools 295.

## CHAPTER XIII.

### EIGHTY-FIFTH ANNIVERSARY.

The Association met in Louisburg, N. C., Tuesday, October the 5th, 1915, and held a two days' session. This was the fourth time that the Association had met in Louisburg. The first was in 1841, the second, 1879, the third, 1892, and the fourth 1915.

The introductory sermon was preached by Brother S. L. Morgan, from Acts 1:8, Job 15:50, John 17:18. The Association was organized by the re-election of G. M. Duke, Moderator; A. G. Wilcox, Clerk and Treasurer, and T. J. Taylor, Historian.

The newly constituted churches at Bethany, Hickory Rock, Pearce Ami were received at this session. The name of Pearce Ami has been changed to Pearce.

Interesting and inspiring reports were read on periodicals, Support of Aged Ministers, Woman's Work, Orphanage, State Missions, Home Missions, Foreign Missions, Sunday Schools, Temperance and Colportage. These reports encouraged the Association to devise plans for enlarging the work along all lines.

In 1859 or '60 the Association adopted a resolution looking to the relief of its Aged and Infirm Preachers. Owing to the War Between the States, and the paralyzing effects of it, very little was done along this line. From the organization of the Board for the Relief of Aged Ministers, our churches have been contributing in a mild way to this object. At this session Brother Cade offered a resolution which contemplated a more satisfactory plan of caring for our aged and infirm preachers. This plan has been submitted to the Baptist State Convention, but as yet that body has not seen fit to adopt it.

Several visiting brothers were present at this meeting, and rendered efficient service. Among them were: W. L. Poteat, president of Wake Forest College; Walter N. John-

son, pastor of Wake Forest Church; M. L. Kesler, General Manager of the Orphanage, and W. O. Rosser of the Roanoke Association.

The eleventh annual report of the Woman's Missionary Union of the Tar River Association showed that our sisters were pushing the work of missions in our churches, and were doing a great work in the kingdom. The work of the women in our churches has largely contributed to the advance movements of the Association.

For the first time in our history a woman was invited to address the body, and Miss Sue Kelly delivered an impressive and inspiring address.

The statistics show that 58 churches were represented by 97 delegates. There were 26 preachers serving these churches as pastors. During the year there had been 520 baptized, and the total membership of the Association was 7,957. All of the churches reported Sunday Schools. Total contributions to church expenses and benevolence were \$32,981.38.

#### EIGHTY-SIXTH ANNIVERSARY.

October the 3rd and 4th, 1916, the Association met for the third time with Philadelphia Church, in Nash County, and held a profitable session. In the absence of the regular appointee, Dr. I. M. Mercer, of Thomasville, preached the introductory sermon from Genesis 24:1-9. He delivered a timely and forceful message.

The former officers, G. M. Duke, Moderator, A. G. Wilcox, Clerk and Treasurer, and T. J. Taylor, Historian, were re-elected.

E. L. Middleton, Secretary of the Sunday School Board; H. C. Moore, Editor of the Biblical Recorder; I. M. Mercer, representing the Orphanage; A. A. Pippin, of the Central Association; O. W. Sawyer, Oscar Creech, W. O. Rosser and E. W. Shearin, of the Roanoke Association, were present as visitors.

North Warrenton and Holly Grove churches were received as members of the Association.

Reports on the various phases of denominational work were read, discussed and adopted.

Brother Wallace Hartsell read an interesting report on the B. Y. P. U. Movement. At this session this work was for the first time admitted to a place on our program. Many of the brethren have come to feel that we are engaged in no work of greater importance than that which is being done by the B. Y. P. U.

T. J. Taylor, who had been Associational Representative of the Foreign Mission Board for many years, moved that E. R. Nelson be appointed to that position, and the motion was adopted.

There being a feeling that our gifts to the support of aged ministers were not as large as they ought to be, a resolution was adopted recommending that a special Christmas offering be made to that object.

The report on Woman's Work indicates wonderful progress. It showed 71 societies, 876 members who contributed \$1,535.68. Nearly half of the societies did not report the number of members, and several of them did not report their contributions. If the reports had been carefully rendered the showing would have been very much better.

A resolution was adopted requesting the State Convention to change the Constitution so as to relieve the Biblical Recorder of the heavy expense of publishing the receipt of funds contributed by the churches to the objects of the Convention.

The report on Associational Missions was read by Brother Ivey Allen. A strong address on that object was delivered by Brother G. M. Duke, and pledges were taken for Associational Missions amounting to \$1,541.50, to be paid at the next Association.

T. J. Taylor, Historian, reported that the history would soon be ready for the printers, and that as soon as a sufficient number of subscribers could be secured to justify its publication the history would be forthcoming. Whereupon a resolution was adopted by the unanimous vote of the Association ordering "that the picture of Brother T. J. Tay-

lor appear as frontispiece of the History of the Tar River Association."

At this session there were 60 churches in fellowship. They were represented by 103 delegates. The 60 churches were served by 25 preachers, as pastors. Only four churches have preaching every Sunday, and the pastors of three of these supply other churches. A few of the churches did not report Sunday Schools, this failure, however, seems to be the result of carelessness in preparing the church letters, for some of the churches, not reporting schools, are known to have had schools during the past year. The church letters reported 54 Sunday Schools, officers and teachers 461, pupils 5,037, baptisms from the Sunday Schools 267, total contributions \$32,837.99. The church letters report 413 baptisms, and a total membership of 8,172.

#### EIGHTY-SEVENTH ANNIVERSARY.

The Association held its eighty-seventh annual session with Gardner's Church, October the 10th and 11th, 1917. After a helpful, devotional service, conducted by the pastor and choir, Rev. J. S. Farmer preached the introductory sermon from the Epistle to Philemon. Subject: Onesimus, "The Runaway Slave."

Fifty-one churches were represented by ninety-one delegates. Eleven churches sent no delegation, but some of these were represented by letter.

The Association was permanently organized by the re-election of G. M. Duke, Moderator; A. G. Wilcox, Clerk and Treasurer, and T. J. Taylor, Historian.

This was the fourth session that the Association had held with this old church. These were the sessions of 1842, 1857, 1889, and 1917.

Thelma and Justice, two newly constituted churches, were received. The church at Thelma was organized through the labors of J. J. Marshall, one of our Associational Missionaries. The church at Justice resulted from the labors of G. M. Duke, working as an independent missionary.

The following visitors were present: N. L. Shaw, a former Moderator of the Association, but now a resident of Drakes Branch, Virginia; J. S. Farmer, representing the Biblical Recorder, and E. W. Shearin, of Rocky Mount.

A strong resolution on temperance was adopted, and reports were read commending every enterprise in which the denomination is engaged. Inspiring addresses were made on all these subjects.

Associational Missions held the first place in the minds and hearts of the brethren, and more than \$1,500.00 was raised for that purpose.

There was in the hands of the treasurer a surplus for the expenditure of which no provision had been made. It was ordered that this surplus be used, at the discretion of the Executive Committee, to help struggling churches build.

H. Reid Miller, the new pastor at Littleton, appeared for the first time in the Association. He was welcomed and made a brief but interesting address.

Statistics: Letters from the churches showed 54 Sunday Schools, baptized 375, total membership 8,422, total expenditures \$45,953.80.

The Minutes show: Woman's Missionary Societies 45, Sunbeam Bands 23, Young Woman's Auxiliaries 2, Royal Ambassadors 3.

These organizations raised during the year for missionary purposes \$1,543.06.

#### EIGHTY-EIGHTH ANNIVERSARY.

Owing to an epidemic of influenza that was everywhere prevalent, the Tar River Association did not meet at the usual time in 1918. It was not until the 26th of November that the brethren felt justified in holding the annual session of the Association. The Association met this year at Bunn and held a two days' session.

Our beloved Moderator, Rev. George Mark Duke, having been called to his reward on July the 22nd, 1918, on mo-



tion of T. J. Taylor. Brother Ivey Allen was elected temporary chairman. W. B. Morton led the Association in prayer, after which the roll of churches was called, and the Association was permanently organized by the election of Ivey Allen, Moderator; A. G. Wilcox, Clerk and Treasurer; T. J. Taylor, Historian, and J. P. Harris, Auditor.

Under existing circumstances and by suggestion of the brethren appointed to preach, the Association decided to omit the introductory sermon at this session, and to proceed at once to business. The following resolution offered by Brother Morton was adopted:

Resolved, That it be the sense of this Association that the term of tenure of the office of Moderator be limited to not longer than two years continuously.

Brother W. M. Gilmore, of Sanford, and Brother Hines, of Spring Hope, were present as visitors.

Brethren D. E. Deaton, C. E. Edwards, and R. E. Morris were present as new pastors, and were heartily welcomed by the body.

Able reports were read on various phases of denominational work, which showed gratifying progress and an encouraging outlook.

The report of the Executive Committee showed that Associational Mission work lay very close to the hearts of our people, and was receiving the hearty support of the churches, and was going forward in a very substantial way. The interest of the churches in Associational Missions was shown by the fact that, although on account of influenza the delegation was very small, the delegates present pledged \$1,526.50 to this object.

The report of H. Reid Miller on Woman's Work in our bounds indicated gratifying progress.

The statistical tables show churches 62, total membership 7,949, financial expenditure \$62,308.06, Sunday Schools 62, pupils 4,250, Woman's Missionary Societies and other organizations 68, baptized during the year 447.

## EIGHTY-NINTH ANNIVERSARY.

On the 8th of October, 1919, the Association met with Harris Chapel Church. Rev. A. G. Wilcox preached the introductory sermon from Prov. 11:30.

The roll call showed 62 churches, represented by 114 delegates. The former officers were re-elected. An address of welcome was delivered by the pastor, Rev. J. P. Harris, to which, by the request of the Moderator, Brother W. B. Morton responded.

Brethren T. D. Collins, A. G. Carter and H. Reid Miller were recognized as new pastors. Brother Pickering was present as Colporter of the Board of Missions, and Brethren Livingston Johnson, T. S. Crutchfield and William Dozier were welcomed as visitors.

The various reports, notwithstanding the demoralizing war crisis and the paralyzing epidemic of influenza through which we had been passing, indicated that our churches had gone forward in the various departments of denominational work, and made encouraging progress.

This session of the Association met in the midst of the great campaign being vigorously prosecuted by Southern Baptist to raise seventy-five million dollars to be used in promoting denominational enterprises. The Tar River Association was requested to raise two hundred thousand dollars of this amount. This was apportioned among the various churches of the Association, and under the able leadership of Brother E. R. Nelson, assisted by active pastors and laymen, the amount requested was more than realized.

After forty-two years of active and successful work in Associational Missions, the body decided that the time had come to do its Associational Mission work through the Board of Missions of the Baptist State Convention, and adopted a recommendation in the report on Associational Missions recommending that course. It was distinctly stated that this change of method "does not contemplate the discontinuance of Associational Mission work, but looks to its enlargement and permanency, and, in the future as in the past, this





CAPT. NORMAN L. SHAW  
Moderator Six Years

glorious work will call for the consecrated giving and earnest endeavor of every member of all our churches."

Statistics of the Association show: Churches 62, baptized 405, total membership 7,938, total expenditures \$53,038.53. Sunday Schools 62, total enrollment 5,119, baptized from schools 257, Woman's Missionary Societies and other organizations 57.

#### NINETIETH ANNIVERSARY.

The Tar River Association met in its ninetieth session with Cedar Rock Church, Franklin County, North Carolina, on the 6th of October, 1920, and held a two days session. The Moderator being absent, the Clerk called the Association to order, and after a helpful prayer and song service, led by Brother B. E. Morris. Brother W. E. Bowers was requested to act as Moderator pro tem. The introductory sermon was preached by Brother T. D. Collins from John 3:14. After the sermon the roll of churches was called and the delegates enrolled.

The Association was permanently organized by the election of W. E. Bowers, Moderator, and the re-election of A. G. Wilcox, Clerk and Treasurer; T. J. Taylor, Historian, and J. P. Harris, Auditor. Brother J. L. Price, the pastor of the church, extended a most gracious and hearty welcome to delegates and visitors, to which J. P. Harris responded.

T. J. Taylor, the Historian, announced that at the session of the Association which met at Maple Springs on Friday before the fourth Sunday in August, 1861, a report was made that the young ladies of Cedar Rock had organized a society to provide for the comfort and relief of sick soldiers, members of the First North Carolina Regiment, encamped at Yorktown, Virginia. The Association passed a resolution heartily approving the action of the young ladies and pledging to them sympathy and co-operation. When Brother Taylor inquired if any of the young members of that society were present, Mrs. G. W. Newell and Mrs. Bettie Harp-

er responded, and a third party, Mrs. Margaret Gupton, not present, is still living.

Brother R. T. Vann, representing the Board of Education, E. L. Middleton, representing Sunday Schools, and Archibald Johnson, from the Orphanage, were present, and not only ably represented the objects for which they stood, but also rendered helpful assistance in the discussions.

The various departments of the organized work of the denomination were ably presented by brethren previously appointed for this purpose, and the reports, which were full of information and inspiration, were discussed by brethren conversant with the work.

Brother E. R. Nelson, the Associational Director in the Seventy-five Million Dollar Campaign, reported that the churches had subscribed \$228,534.01. This was \$28,534.01 more than the Association had been asked to pledge. This remarkable success was mainly due to the wise and untiring efforts of Brother Nelson, the Director.

Mrs. Underhill read the report on Woman's Work, and delivered an informing address on that subject. The W. M. U. of the Association reported great progress. A great change has taken place in the business of the Association, formerly women did not make reports and deliver addresses.

The church at Randall Chapel, in Franklin County, a newly organized church with seventeen members, was received.

The following resolution, offered by Brother J. P. Harris, was unanimously adopted:

"Resolved, That we, as an Association, express it as our opinion that the Executive Committee do not recommend an appropriation to any church that does not make a report to the Association or support in some measure the objects of the Convention."

The Minutes of this session report 63 churches, 8,243 members, and 441 baptisms, of which 248 were from the Sunday Schools. Total amount contributed to all purposes \$110,370.62. Sunday Schools 53. The W. M. U. reported



34 local Unions, 4 Y. W. A., 4 Girls Auxiliaries, 2 R. A. and 18 Sunbeam Bands.

#### NINETY-FIRST ANNIVERSARY.

The Tar River Association met with the Baptist Church in Littleton at 11 A. M., October 5th, 1921. The regular appointee, Rev. R. E. Morris, having left the Association and entered the Southern Baptist Theological Seminary, the introductory sermon was preached by his alternate, Rev. E. R. Nelson, from John 1:29, "Behold the Lamb of God, which taketh away the sin of the world." The theme, "The Universal Sinbearer," was ably presented.

The Association was called to order by the former Moderator, Hon. W. E. Bowers. Owing to the death of Rev. Albert G. Wilcox, who for forty-four years had served the Association as Clerk and Treasurer, Brother E. R. Nelson was unanimously chosen Clerk pro tem. He proceeded to call the roll of churches, and a majority of them being present, the Moderator declared the meeting ready for business.

The Association was permanently organized by the re-election of W. E. Bowers, Moderator; E. R. Nelson was elected Clerk and Treasurer; N. H. Shepherd, Auditor, and T. J. Taylor was re-elected Historian.

This session of the Association was held in the beautiful and commodious new house of worship of Littleton Baptist Church.

The following visiting brethren were present: E. L. Middleton, representing Sunday Schools, and J. S. Farmer of the Biblical Recorder. The new pastors present were W. R. Wallace and A. N. Corpening.

In the absence of J. U. Teague, the Clerk read the able report which he had prepared on Aged Ministers. J. Willie White, the able Superintendent of Warrenton Baptist Sunday School, read the report on Sunday Schools. J. J. Marshall made the report on B. Y. P. U. Work. T. J. Taylor read his report as Historian. N. H. Shepherd presented the report on Periodicals. J. Edward Allen reported on Chris-

tian Education. The Orphanage was presented by A. G. Carter. Associational and State Missions were reported on by T. J. Taylor. John Picot spoke on the Baptist Foundation. S. L. Morgan read the report on Home Missions. E. R. Nelson reported on Foreign Missions and the Seventy-five Million Dollar Campaign. H. Reid Miller made the report on Woman's Work. The report on Temperance was prepared by J. W. Nobles and read by the Clerk. All these subjects were ably presented and discussed.

John F. Michiner paid a beautifully touching and richly deserved tribute to the late Rev. Joseph Paul Bowers, who, during his pastorate in Littleton, began the movement that resulted in the erection of the beautiful house of worship now occupied by the Baptist church in that town.

The Association adjourned Thursday afternoon, October 6th, to meet with Cypress Chapel Church, Wednesday after the first Sunday in October, 1922.

The letters to the Association reported 63 churches, baptisms 905, total membership 9,932, value of church property \$385,375, number of Sunday Schools 63, Woman's Missionary Societies 36, Y. W. A. 4, G. A. 5, R. A. 2, Sunbeam Bands 20. Total amount contributed to local expense and benevolence \$86,638.90.

## CHAPTER XIV.

### RESUME.

Having finished the story of the annual meetings of the Tar River Association, it may be interesting and profitable to make a brief review of the progress of the body.

At the first anniversary, which was held at Sandy Creek Meeting House in Franklin County in 1831, there were fourteen churches represented. Nine of these were from the Kehukee Association, four were from the Raleigh Association, and one was a newly constituted church in Warren County, known as Allen's, now Brown's Meeting House. These churches reported 935 members, and contributed to associational purposes \$27.00. Four of the churches that entered into the organization soon returned to the Kehukee, and cannot be reckoned in considering the work and growth of the Association. These were Mearn's Chapel, Quankie, Rocky Swamp and Sappony.

Notwithstanding the difficulties with which the Association had to contend, the Minutes of the tenth anniversary report 15 churches, baptisms 275, a total membership of 1,321, and contributions to associational purposes \$28.50.

The Minutes of the twentieth anniversary show churches 20, baptisms 26, a total membership of 1,297, and during the year \$65.52 had been contributed by the churches to the support of Thomas Wilcox, missionary.

The statistical table in the Minutes of the thirtieth anniversary gives ordained preachers 15, licensed preachers 7, churches 26, baptisms 124, and funds sent to the Association \$71.24.

At the meeting of the fortieth anniversary there were 27 churches represented by 45 delegates. The churches reported baptisms 113, and a total membership of 2,823. But little was being done for the spread of the gospel. This was, perhaps, the very darkest period in our history.

The Minutes of the fiftieth anniversary show wonderful progress. The sleeping giant had been awakened, and was

beginning the great work that has meant so much to the Baptist denomination. The statistics show churches 49, baptisms 419, total membership 4,686. There were Sunday Schools in 27 churches, and some churches reported more than one Sunday School. The financial table shows the following contributions: State Missions \$103.25, Associational Missions \$1,505.75, Foreign Missions \$34.29.

In 1890 the Association met in Greenville. The statistics indicate churches 63, pastors 21, baptized 372, total membership 9,828, and total expenditures \$16,469.05. Fifty churches reported Sunday Schools. The missionary operations of the Association during the year amounted to \$1,155.93.

The Digest of Letters found in the Minutes of the seventieth anniversary shows churches 81, members 8,054, baptisms 428, contributions to all purposes \$29,539.04. There were 70 churches reporting Sunday Schools.

The seventy-seventh anniversary of the Association was held in Henderson. The Minutes show churches 100, baptisms 743, whole number of members 11,006, total expenditures \$40,523.09, and 89 Sunday Schools were reported.

At this time, on account of the extensive territory covered by the Association, and for the sake of greater efficiency, it became necessary to divide the body. Therefore, 49 churches procured letters and organized the Roanoke Association. This left the original body with 51 churches to start out on a new career.

The eighty-sixth anniversary met with Philadelphia Church, in Nash County. There were 60 churches reported, delegates 103, preachers 25, Sunday Schools 54, baptisms from Sunday Schools 267, total baptisms 413, total membership 8,172, total contributions \$32,837.99.

The Minutes of the meeting at Sandy Creek Church in 1908 show that after the division the Tar River Association had 51 churches, 6,551 members and expended during the year \$24,881.50. There were 45 Sunday Schools.

The ninety-first session was held at Littleton in October, 1921. Letters to the Association reported 63 churches, bap-

tisms 905, total membership 9,932, value of church property \$385,375, number of Sunday Schools 63, Woman's Missionary Societies and other organizations 67. Total amount contributed to local expense and benevolence \$86,638.90.

When we consider the small beginning of the Tar River Association at Sandy Creek Church in 1830 in contrast with the present glorious achievements of the old Tar River, and her no less glorious daughter, the Roanoke Association, we are reminded of the prophetic words of the Psalmist: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

## CHAPTER XV.

### SKETCHES OF CHURCHES.

This section, on account of not being able to obtain material, is very meagre and unsatisfactory. If the churches had been able to furnish the necessary information this would have been a very interesting and helpful part of the work, but, owing to the condition of most books of church record, it is well-nigh impossible for the Clerks to furnish satisfactory records of their churches. This explains why many of our churches are very briefly mentioned in this book. This does not mean that they do not deserve to be largely mentioned and greatly praised, but, that the writer could not obtain the desired information. These records close with 1921.

#### ADVANCE.

This is one of the youngest churches of the Association. It is located near Kittrell, in Vance County. It was constituted in 1910 and received into the Association, which met at New Bethel, in October of that year. Advance is one of our mission churches, and is making commendable progress. It has been served by the following pastors: J. W. Sledge, E. R. Nelson, B. Duckett, J. H. Barnes and J. U. Teague.

#### BEAR SWAMP.

Bear Swamp Church is one among the older churches in the Association. The date of its constitution is unknown. Its early history is obscure, but when we consider the kind of people and the type of character it produced it must have been served by able, godly pastors, and inspired by lofty ideals.

Among the pastors in the olden time were such men as Philemon Bennett, William Worrell. These men, and others like them, left a permanent impression upon the community.



They were succeeded by worthy men. A complete list of the pastors cannot be obtained, but among them appear such names as N. A. Purefoy, Vernon I'Anson, George M. Duke, A. G. Wilcox, G. W. May, N. W. Bobbitt and others, whose names I have not been able to obtain.

Among the saintly women who came out of this church to bless the world were such as "Aunt" Martha Powell, Sister Mary G. Watson, and Sister Bowers, the mother of Honorable W. E. Bowers, and his brother, Thad R. Bowers. Time would fail me to mention the long list of worthy men and women whose names adorn the records of this old church book.

Bear Swamp was at first a member of the Kehukee Association, but sympathizing with the spirit of scriptural progress prevailing among the Missionary Baptists, it transferred its membership to the Tar River Association, at the session of 1834, which was held at Brown's Meeting House. It has always been loyal to the spirit and work of the Association, Bear Swamp entertained the Association at the sessions of 1840 and 1866.

#### BETHLEHEM.

This Church is the result of the earnest labors of Brother A. G. Wilcox. It was constituted in 1895 and occupies an important position a few miles from Thelma, in Halifax County. It was received into the Tar River Association at the session of 1895, and has since been regularly represented in the Association. Among the pastors who have served Bethlehem may be mentioned Brethren A. G. Wilcox, N. W. Bobbitt, and A. P. Mustian. This church has been blessed with several gracious revivals.

#### BETHESDA.

At the session of the Association of 1908 this church was received as a constituent member. It is located near Palmer Springs in Virginia, and previously belonged to a Virginia Association. Among the pastors may be mentioned W. K.

Hogan, W. P. Campbell, W. J. Jones, A. V. Joyner, J. P. Harris, E. R. Nelson.

#### BOBBITT'S CHAPEL

This church first appears in the list of the churches of the Tar River Association in the Minutes of the session of 1913. It is located about five miles from Littleton, in Halifax County. It resulted from the self-sacrificing labors of Brother N. W. Bobbitt, who has served as pastor from its organization.

#### BROWN'S.

Brown's Church occupies an important position in Warren County. It was constituted in 1830, but it had previously existed for many years, first as an arm of Reedy Creek Church, and later as an arm of Tanner's Church. The first meeting house was built on what is now known as the Axtell and Henderson road, where Kerney's Chapel colored church now stands. This church was erected before 1790, probably as early as 1775. The present meeting house, which occupies a beautiful location, seven miles west of Warrenton, was built in 1855, and was occupied for the first time on Saturday before the second Sunday in December of that year. In early times this church was known, sometimes as Brown's and sometimes as Allen's Meeting House. It united with the Tar River Association at the session of 1831 and has always been represented, except in the sessions of 1835, 1836, 1837 and 1838. During these years it was dominated by an anti-mission element, which led it to withdraw from the Association. In 1838 the majority refused longer to submit to this faction, whereupon the twelve anti-mission members of the church withdrew from its fellowship, were promptly excluded, and peace and harmony were restored and the church again prospered. In 1839 Brown's sent delegates to the Association and has since been regularly represented.

The Tar River Association has held four sessions with this

old church, viz., the sessions of 1834, 1844, 1862 and 1886. Two of these sessions were epoch-making occasions in the church. That of 1834 ushered in the period of discord, which divided the church for four years, that of 1886 ushered in the period of progress, which has since marked the history of the church.

The organized church during its history of eighty-eight years has had but four pastors. Willoughby Hudgins served twenty-one years, N. Addison Purefoy twenty-eight years, D. A. Glenn five years and T. J. Taylor from April, 1885, to the present time. Previous to the organization of the church, that is counting from 1775 to 1830, there had only been three preachers regularly ministering at this place. These were John Tanner, who served from the beginning to about 1790; Thomas Gardner, who succeeded Tanner, and who ministered here until his death in 1825, and Willoughby Hudgins, who succeeded Gardner, and was serving when the church was organized, and continued his ministrations here until the fall of 1851.

This congregation has been blessed with many gracious revivals, and has had a part in every onward movement of the denomination. One of its members, John Watson, and his wife, Mary G. Watson, built two of the first houses that were erected at Thomasville Orphanage, and Brother Watson was one of the five brethren, each of whom gave \$1,000.00 to make the first \$5,000.00 of the present endowment of Wake Forest College.

#### BUNN.

This church resulted from the ministry of George M. Duke, who as pastor of Poplar Springs Church, preached at Bunn. It came into the Association, as a new church, in 1911, and is making rapid progress in the work of the kingdom, especially along the lines of the work of the B. Y. P. U. The church is well located in a thrifty community in Franklin County.

The pastors have been George M. Duke and Wallace H.

Hartsell. November 9 and 10, 1918, the Association met with the church at Bunn.

#### CARY.

This church is located in Vance County, near Henderson, and is the fruit of a Sunday School conducted by members of the First Baptist Church in Henderson. Among its pastors may be mentioned R. VanDeventer, J. A. Stradley, George T. Tunstall and the present incumbent, E. R. Nelson.

It was received into the Association, as a new church, in 1897.

It has built two houses of worship, enjoyed several gracious revivals, maintained an evergreen Sunday School, and sent out one preacher, J. E. Hoyle.

#### CASTALIA.

Castalia united with the Association, as a new church, in 1892. It is located in Nash County, in a neighborhood that has enjoyed the benefit of a good high school and is, therefore, composed of a progressive and intelligent people.

Among its efficient pastors may be noted A. A. Pippin, W. C. Nowell, P. D. Mangum, G. W. May and Oscar Creech.

#### CENTERVILLE.

Centerville was constituted in 1914, as the result of the labors of the late George W. Coppedge, and united with the Association the same year. Before and since the church was constituted, Brethren A. G. Wilcox, G. M. Duke, J. H. Harper, G. W. Coppedge and A. P. Mustian preached here. The present pastor is B. E. Morris.

#### CEDAR ROCK.

This community has long been noted for its intelligence and progressive public spirit. In the Minutes of the Tar River Association of 1861 appears the following:



REV. G. W. MAY





“Resolved, That we learn with pleasure that patriotic young ladies at Cedar Rock are zealously exerting themselves to procure the means for ministering to the wants of our sick soldiers at Yorktown;

“That we cordially endorse their philanthropic and benevolent efforts, and recommend them as eminently worthy of encouragement and assistance.”

Cedar Rock Church came into the Association, as a new church, in 1877. It long enjoyed the pastoral labors of that devout man of God, George M. Duke, whose ministry began there in 1903. His immediate predecessor was W. C. Nowell.

#### CORINTH.

The original name of this church was Haywoods. It was changed to Corinth in 1875. Haywoods was originally a member of the Raleigh Association, and came from that Association in 1830 to unite with other churches in forming the Tar River Association. It is well located in a prosperous section of Franklin County.

Thomas Crocker, J. B. Solomon, and Patrick H. Smith, and perhaps other preachers, were members of this church. It is impossible to give a list of the pastors, as the pastors of the churches do not appear in the Minutes of the early sessions of the Association, but it is certain that many able ministers have ministered in spiritual things to this congregation. Corinth has exerted a wide influence, and age has not impaired its usefulness.

The Tar River Association met with Corinth in 1849, 1871 and 1901.

#### CYPRESS CHAPEL.

Cypress Chapel is one of the Franklin County churches. It was constituted in 1856, and was received into the Association at Salem Church, in Wilson County, in August, 1856.

The Association met with Cypress Chapel in 1867. James A. Pitchford and George M. Duke preached their first sermons before the Association at this time. Brother Duke preached on Saturday morning from Psalm 116:12: "What shall I render unto the Lord for all his benefits toward me?" This sermon established Brother Duke's reputation as one of the strong preachers of the Association, and of the State.

The list of pastors includes such name as J. E. Hocutt, O. W. Sawyer, D. T. Putman, G. W. May and G. M. Duke.

#### ENTERPRISE.

Enterprise is located in Warren County, near the town of Littleton. A. G. Wilcox preached in this neighborhood previous to the constitution of the church, and was probably preaching there when the church was organized. He served the church for some time, and was succeeded by L. C. Perkinson. Among the later preachers may be noted N. W. Bobbitt, R. P. Walker, A. P. Mustian, and H. R. Miller.

Enterprise was constituted in 1887, and was received into the Association at the session which met that year at Samaria Church.

#### EPHESUS.

We are probably indebted to the labors of George W. Coppedge for Ephesus Church. He and other preachers did earnest pioneer work in this section.

The church was constituted and received into the Association in 1880. It is located near Spring Hope in Nash County, and is composed of substantial Nash County farmers and their families. J. E. Hocutt is the present pastor.

#### FISHING CREEK.

A church of this name was one of the constituent members of the Tar River Association in 1830. Philemon Bennett was the pastor at that time. This church was probably an offspring of Reedy Creek, and was constituted be-

fore the Revolutionary War. Its name appears for the last time, as a member of the Association, in the Minutes of the session of 1836. About this time several churches that had formerly belonged to the Kehukee Association, returned to that body. Fishing Creek may have been one of them, as it does not again appear in the list of churches of the Tar River Association. For the most part these seceding churches seem to have ceased to exist, and Fishing Creek certainly died.

In 1881 a church by the name of Fishing Creek was constituted in Nash County, near the Halifax line. This church came into the Association in 1881, and is still a member of the body. W. O. Rosser, one of the able young preachers of the State, was licensed and ordained by this church. N. W. Bobbitt is the present efficient pastor.

#### GARDNER'S.

This church was at first an arm of Reedy Creek and received its name from Elder Thomas Gardner, who ministered to the people in that community. In the History of the Kehukee Association it is referred to as "Elder Gardner's Meeting House."

When Tanner's Church was organized the congregation worshipping at "Elder Gardner's Meeting House" became a part of that body and continued in that connection until 1844 or '45. It was received into the Association, as a newly constituted church, in 1845.

Previous to its organization as a church Elders Thomas Gardner and Willoughby Hudgins ministered there in holy things. Since its organization it has been served in the pastorate in the order here given by Elders Willoughby Hudgins, Addison Purefoy, D. A. Glenn, W. B. Morton, N. B. Cobb, G. W. Harmon, R. G. Kendrick, A. Cree, W. J. Jones, A. V. Joyner, K. W. Hogan, W. P. Campbell and J. P. Harris.

Gardner's is located in a good section of Warren County and is composed of sturdy, progressive people. It enjoys the

unique reputation of having entertained the Association before it was organized as an independent church. The Association met here in 1842, 1857, 1889 and 1917.

Macon and Vaughan churches are the offspring of Gardner's.

#### HARRIS CHAPEL.

Harris Chapel was received into the Association in 1879. It is located near the town of Hollister in Halifax County, and is a vigorous, progressive church.

A. G. Wilcox and Daniel Wester began holding meetings in this community probably as early as 1875. Their labors were blessed, a church was constituted and a house of worship erected. A few years later the house was greatly improved, and recently the congregation built a new and beautiful meeting house.

Among the pastors may be noted A. G. Wilcox, J. A. Pitchford, N. W. Bobbitt, A. P. Mustian and J. P. Harris.

#### HENDERSON.

The First Church in Henderson was organized in 1858 and united with the Tar River Association. Some years later it became a member of the Flat River Association, but in 1891 returned to its first love, and since that time has been one of the progressive churches of the old Tar River.

Dr. W. T. Walters probably began the work in Henderson and was for a considerable time pastor of the church. Among other pastors occur the names of W. M. Wingate, J. F. McDuffie, R. VanDeventer, J. W. Millard, J. D. Hufham, J. D. Larkin, J. R. Doan, J. W. Morgan, and Sam L. Morgan. These brethren wrought faithfully and under their ministry the church has made steady progress.

In the beginning, the church purchased one of the most beautiful lots in the town and erected a commodious frame building on it.

Under the pastorate of J. F. McDuffie, in the early

eighties, the old building was moved back, and has since been used for Sunday School and social purposes. The present neat brick building was erected on the site of the original structure. Having outgrown its present quarters the church has purchased one of the most desirable locations in the town on which a commodious and handsome house of worship is being built. Under the present able and progressive pastor the church is going forward into larger things.

#### HICKORY ROCK.

This church grew up out of the labors of George M. Duke, who, although he had been preaching for more than fifty years, continued to undertake new work. Hickory Rock was constituted and came into the Association in 1915. It occupies a strategic position in Franklin County and bids fair to become a strong and efficient church. G. M. Duke was the pastor of the church from the time of its organization to the time of his death.

#### HOLLY GROVE.

Holly Grove is one of the youngest of our churches. It was received into the Association in 1916. It is well located in Franklin County and under the leadership of S. S. McGregor, its earnest pastor, has the opportunity of doing a large work in furthering the kingdom.

#### INEZ.

Inez Church is at Inez, in Warren County. It came into the Association, as a new church, in 1914. Although it was constituted under the ministry of George W. Coppedge, it was made possible by several years of faithful missionary work rendered by Albert G. Wilcox. It is a small body, but it is well located, and has a good opportunity for growth. A. P. Mustian succeeded Elder Coppedge. He resigned to attend Crozer Theological Seminary, and J. P. Harris succeeded him, and is now the pastor.

## JOYNER'S CHAPEL.

This is another of the Franklin County churches. It was received into the Association, as a new church in 1904. It has grown rapidly in numerical strength, and now has a membership of over two hundred. Wallace H. Hartsell is the present efficient pastor.

Brother G. M. Duke was the first pastor and the church was probably constituted under his ministry. He served until 1910, and was succeeded by W. L. Bilbro, who in turn was succeeded by W. H. Hartsell in 1913.

## JUSTICE.

This new church was received at the session of 1917. It is located in Franklin County, and owes its existence to the faithful labors of the late George M. Duke. The present membership is twenty-five.

## KITTRELL.

This church is located in the town of Kittrell. It was organized in 1909, and joined the Association at Sharon in the same year. In the summer of 1909 H. T. Stevenson, then pastor at North and South Henderson churches, held a meeting at Kittrell, which resulted in fourteen baptisms. A church was constituted and a lot was donated on which a neat house of worship has been erected. E. R. Nelson was pastor for several years. Paul Daniel is the present pastor.

## LITTLETON.

Littleton is really Enon Church with its name changed. Enon was received into the Association, as a new church, in 1846. It was located near the town of Littleton, and for nearly thirty years did a good work in the community. In 1875 Enon wisely moved to town, and changed its name to Littleton, which is the name of the town in which it is located. The church has had a checkered experience, and



has had to contend with many difficulties, but it has made progress and is still doing a good work.

The house of worship, which was at first erected, and which is hallowed by many precious memories, being no longer adequate to the demands of the congregation, a new and handsome building is being erected on a desirable location.

The church has experienced some serious reverses, and enjoyed many gracious revivals of religion. It has been highly favored with the pastoral labors of many able and excellent ministers, among whom may be mentioned W. T. Walters, J. F. McDuffie, D. A. Glenn, W. B. Morton, J. M. McManaway, John Mitchell, J. K. Fant, J. T. Edmundson, A. Cree, S. L. Morgan, J. Paul Bowers, R. P. Walker, A. B. Harrell and H. Reid Miller.

#### LOUISBURG.

A church was constituted in Louisburg in 1836, and was received into the Tar River Association at the session which met that year with Shiloh Church, in Franklin County. Louisburg Church was organized under the ministry of Dr. Samuel Wait and he was for several years the pastor.

In the Associational Minutes from 1836 to 1850 the names of J. J. Harper, William Carter, Simon G. Whitley, Daniel F. Richardson, Peyton P. Williams, W. B. Williams, G. Lewis, J. S. Barrow, C. J. Egerton, and A. M. Lewis appear as delegates from Louisburg.

Guilford Lewis was a local preacher and earnestly strove to hold the church together, but conditions were unfavorable and during the War Between the States, or just afterwards, the church ceased to exist, the property was sold to the negroes, and the Baptist cause in Louisburg seemed to be dead.

A brighter day, however, was about to dawn. In 1869 Captain, now Judge Cooke, moved to town. He was not willing to live in a town where there was no Baptist church, and at once went actively to work for the re-organization of

Louisburg Baptist Church. Among those who went into the re-organization of the church, the names of Judge and Mrs. C. M. Cooke, Dr. W. M. Crenshaw, J. S. Barrow, Joseph J. Harper, Sam T. Wilder, Sr., Mrs. Ann Haseltine Harper, Mrs. Louise Edwards, Mrs. John Upperman, and Mrs. Winnie Joyner appear. Most of these had been members of the old church.

The church was re-organized by J. L. Carroll, who was then pastor of Maple Springs Church. Dr. Carroll was succeeded in the Louisburg pastorate by Dr. Charles E. Taylor and George M. Duke, jointly. These were succeeded by Dr. William Royall, George W. Newell, Dr. James A. Mundy, C. A. Jenkins, A. G. McManaway five years, Baylus Cade six years, W. B. Morton five years, H. H. Mashburn three years, Forest Smith three years, L. W. Swope four years, Walter M. Gilmore seven years and the present pastor.

The church is now occupying its third house of worship, which is a large and commodious building, well located and adapted to the work of the modern church. The membership is active and progressive, and a bright future seems to await the Louisburg Baptist Church.

### MACON.

Macon Church was organized in 1891 under the leadership of Dr. Needham B. Cobb, who was at that time pastor of Gardner's Church. A lot was given to the church by the late B. I. Egerton, and a house of worship was erected by the little band who dared undertake the setting up of an independent church with only eleven members. It now has 151 members and is making good progress in the various departments of denominational work. The house of worship is being greatly improved, and when completed will be a thing of beauty, and well suited to the work of the modern church.

Brother John H. Nicholson, who for many years was

clerk of the church, did his work so well that the record book is a good history of the church for that period.

The church came into the Association at the session which met in Warrenton in October, 1891, and has been represented in every session of the Association since that time.

Macon has enjoyed the pastoral labors of Dr. Needham B. Cobb, J. K. Fant, R. G. Kendrick, A. Cree and T. J. Taylor, T. J. Taylor's pastorate began with January, 1902, and has continued until the present time. The church has been blessed with several revivals of religion and has striven every year to go forward in the work of the kingdom.

#### MAPLE SPRINGS.

This church came from the Raleigh Association and was one of the constituent members of the Tar River Association at its organization in 1830. It was then an old church, and perhaps it had an existence long before the beginning of the last century. I have, however, not been able to discover the date of its organization, nor under whose ministry it was organized.

I cannot give a complete list of the pastors, but able and godly men have broken to the congregation the bread of life. Among them may be mentioned Thomas Crocker, Willoughby Hudgins, G. M. L. Finch, J. L. Carroll, G. W. Newell, Baylus Cade and the beloved G. M. Duke, who for many years went in and out before them, leading in the footsteps of the Divine Master. After the death of Pastor Duke, Dr. W. B. Morton consented to serve the church as supply until a pastor could be secured.

Five sessions of the Tar River Association have met at Maple Springs. These were the sessions of 1832, 1845, 1861, 1888 and 1904.

#### MARMADUKE.

J. W. Sledge began work here in the early nineties, and under his ministry the Marmaduke Church was organized in 1896, and came into the Association the same year. It is in a strong, progressive community, and is composed of a

thrifty, public-spirited people. It is a child of Reedy Creek Church, and partakes of many of the striking characteristics of its mother.

I have not a complete list of the pastors, but among them were J. W. Sledge, J. T. Edmundson, G. T. Tunstall, W. H. Hartsell, C. T. Plybon and the present popular incumbent, Elder B. E. Morris.

The church is steadfast in the faith, has enjoyed several gracious revivals and seems to be making progress.

One commendable trait of the church should be mentioned: the members always think their pastor is the best of pastors and sing his praises wherever they go.

#### MIDDLEBURG.

In 1885 Middleburg was received into the Association as a new church. It had been recently constituted, the constituent members coming from Brown's and other neighboring churches. Its location is unfavorable to rapid numerical growth, and yet it has made progress, in this respect, and has gone forward in the work of the kingdom.

The congregation has enjoyed the ministerial labors of some of our ablest preachers. The church was constituted under the able ministry of Dr. J. L. White, then a student at Wake Forest College. He was succeeded by Dr. J. W. Lynch, also a student. He, in turn, was succeeded by another student, a Brother Hill. After this came the long and successful pastorate of Dr. W. R. Cullom, and last, but by no means least, the present incumbent, the beloved E. R. Nelson.

#### MIDWAY.

Midway was founded as the result of the labors of George W. Coppedge, in 1904, and was received into the Association at the session which met that year at Maple Springs. It is one of the large churches with which Franklin County is blessed, and it has enjoyed the pastoral labors of G. W. Coppedge, J. W. Sledge, D. T. Bunn and J. H. Bunn.

## MOUNTAIN GROVE.

Mountain Grove was constituted and received into the Association in 1904. It is located in Franklin County, a few miles from Jones' White Sulphur Springs. I have not a complete list of the pastors. G. W. Holmes preached there for a number of years.

J. H. Harper is the present pastor. Under his ministry the church is taking on new life.

## MT. HEBRON.

Mt. Hebron is in Franklin County, about two miles from Wood. It was constituted in 1885, and joined the Association at Wilson that year.

G. W. May, E. C. Bobbitt, G. M. Duke, J. W. Sledge and D. T. Bunn have served the church as pastors. The community has been blessed with gracious revivals.

## MT. OLIVE.

In 1913 Mt. Olive came into the Association as a new church. W. O. Rosser was pastor. He was succeeded by W. H. Hartsell, who is the present incumbent. Mt. Olive is a Franklin County church, and holds a strategic position for large efficiency.

## MT. ZION.

This church was organized in 1863, and became a member of the Association at Red Bud that year. It is near Jones' Factory, in Franklin County, and has exerted a large influence for good in that section.

The late George M. Duke served this church as pastor for more than forty years. His death terminated the pastoral relation between him and the church. Not having the records it is impossible to give the names of Brother Duke's predecessors.

The Association held the sessions of 1864 and 1884 with Mt. Zion.

#### NEW BETHEL.

New Bethel joined the Association, as a new church, in 1873. It is about eight miles southeast of Henderson, in Vance County. It was first located near Southerland's Mill, but about twenty years ago a new house was built at Epsom, and since that time the church has worshipped there. The church was constituted during the ministry of Elder M. R. Pinnell. He was succeeded in the pastorate by Elder G. W. Coppedge. Not having the information it is impossible for me to give a complete list of the pastors, but among them may be noted G. N. Bray, J. W. Downey, T. Y. Seymour, G. W. May, W. B. Morton and John F. Mitchiner.

New Bethel was the first church in the Association to contribute as much as one hundred dollars in one year to Foreign Missions. This occurred in 1891, and was the beginning of a larger movement for Home and Foreign Missions among our churches.

New Bethel entertained the Association in 1910.

#### NEW SANDY CREEK.

New Sandy Creek is a Vance County Church, and is located a few miles east of Henderson. It was founded in 1903. The constituent members coming from New Bethel and Cary.

The following list does not give the pastors in regular succession, but without records, it is the best I can do. They are: E. C. Andrews, J. R. Pace, O. N. Marshall, G. W. Coppedge and D. T. Bunn.

The church has been blessed with frequent precious revivals.

#### NORTH HENDERSON.

The North Henderson Church was constituted in 1902,



under the ministry of R. P. Walker, who was one of our associational missionaries, and united with the Association at the session which met in Washington, N. C., that year.

The pastors have been R. P. Walker, J. W. Downey, O. N. Marshall, J. Reaves, J. H. Spaulding, W. T. Tate, C. F. Hudson and D. E. Deaton.

#### NORTH WARRENTON.

J. J. Marshall, a missionary of the Tar River Association, commenced work at North Warrenton, in 1914. He preached regularly in the chapel, and held several protracted meetings. In January, 1916, North Warrenton Church was constituted with about thirty members. The presbytery consisted of J. J. Marshall, E. R. Nelson, T. J. Taylor and the deacons of the neighboring churches. In December, 1916, Mr. Marshall resigned, and was succeeded by E. R. Nelson, who is still pastor.

This church became a member of the Association in October, 1916.

#### NORLINA.

Norlina was constituted in 1911, and was received into the Association in October of that year.

Soon after the Railroad Hotel was built at Norlina, T. J. Taylor began to preach there. Having more work than he could do, he arranged with the Warren Union to employ Archibald Cree, Sr., as missionary at Norlina. After two or three years George T. Tunstall took up the work as an Associational Missionary. His labors were so successful that a church was constituted.

The church has had a good decree of prosperity and is going forward in the various departments of denominational work. The pastors have been George T. Tunstall and E. R. Nelson, the present incumbent.

## PEACH TREE.

Peach Tree came from the Raleigh Association and was one of the constituent churches of the Tar River Association at its organization in 1830.

It has always been loyal to the principles on which the Association was founded. It is located in a good section of Nash County, where it has held up the light of the gospel.

I am unable to give earlier pastors. Among the later pastors appear the names of G. M. Duke, J. E. Hocutt, D. T. Putman, W. O. Rosser and O. W. Sawyer. The services of Brother Duke continued through many years.

The Association met with Peach Tree in 1837, 1853 and 1880.

## PEARCE.

This is a Franklin County church. It came into the Association in 1915, as a new church. It was named Pearce for the preacher under whose ministry it was organized. At first the name Ami was a part of the name in honor of the sister who contributed most largely to the building of the house of worship. Later the latter name was left off. I presume at the request of the lady who was responsible for the house of worship.

The pastors have been W. B. Harrington and W. H. Hartsell. The church seems to be going forward numerically.

## PHILADELPHIA.

Philadelphia is in Nash County. It is well located a few miles from Nashville, in a prosperous neighborhood.

In 1859 Philadelphia was constituted and united with the Association. G. M. Duke was at one time the pastor. G. W. May now breaks to that congregation the bread of life, and the work of the Lord is prospering in his hands.

The Association met with this church in 1874, 1893 and 1916.

## POPLAR SPRINGS.

In 1832 Poplar Springs was received into the Association from the Raleigh Association. It occupies a good position in Franklin County, and has done a much needed work. The church at Bunn is a child of this church.

The Association met with Poplar Spring in 1843, 1858, 1870 and 1896.

George M. Duke was pastor here for many years, and the church greatly increased numerically under his ministry. On account of the pressure of duties growing out of his large pastorate, he closed his ministry at Poplar Springs in 1914, and was succeeded by W. H. Hartsell, under whose efficient ministry the church made good progress.

## QUANKIE.

A church by the name of Quankie was dismissed from the Kehukee Association in 1830 and united with other churches in organizing the Tar River Association. It soon returned to the Kehukee and after a few years died.

In 1880 A. G. Wilcox, one of our most efficient missionaries, began to preach in the neighborhood of the grave of this old church. The Lord blessed his labors, and he baptized a goodly number.

In 1881 Quankie Church was organized. A. G. Wilcox and J. D. Hufham acting as presbytery. A. G. Wilcox continued as pastor for more than twenty years. He was succeeded in 1903 by J. W. Morgan, at that time pastor in Weldon. He in turn was succeeded by N. W. Bobbitt, the present pastor.

## RED BUD.

Red Bud is an old church, and was probably constituted by members from Sandy Creek. It was originally a member of the Kehukee Association, but was regularly dismissed from that body in 1830 for the purpose of uniting with other

churches in forming the Tar River Association, which was organized that year at Sandy Creek.

Four annual sessions of the Tar River Association have met with Red Bud Church. These were in 1835, 1856, 1863 and 1912.

C. C. Williams, George M. Duke and Albert G. Wilcox have served here in the pastorate since 1898. It is to be regretted that we have not a list of the pastors previous to that time. It is also to be regretted that there is so little data out of which to construct an authentic story of these old churches.

#### REEDY CREEK.

This church has an honorable history. It was founded about 1745 by Dr. Josiah Hart, who was a co-laborer with William Sojourner. William Walker, who was baptized by William Sojourner at Kehukee Church, was called to the pastorate in 1746, and was ordained by Josiah Hart and the deacons of Reedy Creek in 1748.

John Gano visited the church in 1753, and attempted to induce them to accept the views of the Philadelphia Association. Robert Williams and William Wallace continued this effort, Gano having reported the condition of the church to the Philadelphia Association, Peter Peterson VanHorn and Benjamin Miller visited Reedy Creek Church, December the 6th, 1755, and re-organized the body in accordance with the views set forth in the Philadelphia Confession of Faith. It was accomplished with great difficulty, only thirteen members consenting to it. These were Samuel Davis, Samuel Mangum, James Petty and wife, Diana Ham, William Walker, Edward Carlisle and wife, Sarah Davis, Richard Aycock and wife, Richard Bennett and Martha Aycock. These families are still represented in Warren, Halifax and Franklin Counties.

Having been unsettled by the teachings of Gano in 1753, William Walker visited Charleston, S. C., which was then considered the headquarters of Southern Baptists. Under

the teaching of the Charleston Baptists, he accepted the doctrines of higher Calvinism and faithfully preached them with great efficiency until his death, which occurred in 1784. The church greatly prospered under the pastorate of Walker and in 1773 had 250 members, and Walker had two assistants.

Reedy Creek became the parent of Sandy Creek, in Franklin County, from which sprang Corinth, Maple Springs and Poplar Springs in the same county. Also some churches in Granville County came from Reedy Creek. All this was accomplished during the pastorate of William Walker.

A number of preachers, the memory of whom is precious to the Baptists of the State, were sent out by Reedy Creek. Among these were: Cook, Crocker, Lancaster, Ledbetter, Smart, Thompson, and Washington. In later times the church sent out the beloved George Mark Duke and James A. Pitchford.

I gather from Dr. Hufham's article on Reedy Creek Church, Historical Papers, Volume 3, the following information:

The first pastor of Reedy Creek was William Walker, who served from 1746 until after the visit of VanHorn and Miller, when Thomas Pope was made pastor in place of Walker. Pope's was a short pastorate, and Walker succeeded him, and served until his death in 1784. William Walker's pastorate is considered the most successful in the history of the church. William Lancaster succeeded Walker and in turn was succeeded by Lewis Moore in 1786. He was pastor of the church until 1798. Elders Thomas and Charles Daniel were raised up in the church during this period.

In 1798 Moses Bennett was ordained pastor, and Elder Pemberton was ordained to the ministry at the same time. Philemon Bennett, a member of Reedy Creek, and for many years an able minister, was ordained in 1801. The pastorate of Moses Bennett extended from 1798 to 1823. After his death the church was greatly reduced, and was for a time occupied, and perhaps wholly, by the Methodists.

In 1828 and '29 Philemon Bennett began to preach at Reedy Creek, and re-organized the church. There is no record that he was ever chosen pastor. In 1830 or '31 Wiloughby Hudgins was chosen pastor, and continued until 1840, when he was succeeded by James Delke, who served one year, when Hudgins was again elected pastor and continued until 1850, when he resigned and moved to Georgia. Thomas Wilcox succeeded Hudgins and served the church until the end of 1852, when Josiah Solomon became pastor and served until October, 1856. Thomas Wilcox was again elected pastor, but resigned in 1859.

N. Addison Purefoy became pastor in February, 1860, and continued until November 23, 1867. In November, 1867, George M. Duke, a member of Reedy Creek Church, was chosen pastor. He was raised in this community and was baptized into the fellowship of this church while he was a soldier in the Confederate Army. Upon Duke's resignation in March, 1870, James A. Pitchford was chosen pastor, and served until December 13, 1879, when he resigned. Elder Pitchford was also a native of Warren, and was baptized and ordained by Reedy Creek Church.

James A. Pitchford was succeeded by Albert G. Wilcox, who preached his first sermon as pastor January 10, 1880. He served the church faithfully, and resigned in October, 1884. George M. Duke was chosen pastor and served the church one year, resigning in December, 1885.

Albert G. Wilcox having been chosen to succeed Elder Duke, assumed pastoral care of the church March 13, 1886, and resigned in the fall of 1887, and preached his farewell sermon on the third Sabbath in December. This was a very successful pastorate of about two years.

On the resignation of Mr. Wilcox, G. W. Newell was chosen pastor and held that relation to the church from January 14, 1888, to December 31, 1889.

George M. Duke was elected to succeed Mr. Newell, and entered upon the work January 18, 1890, and continued until December 31, 1891, when Albert G. Wilcox was again



chosen pastor, and began his work January the 23, 1892, and continued that relation through 1898.

From January 1, 1899, to the last of December, 1903, J. T. Edmundson held the pastoral relation to the church. Ben E. Dunn was pastor in 1904 and 1905. In 1907, 8, 9, 10 and 11, Albert G. Wilcox was again pastor of the church. Wallace H. Hartsell succeeded Mr. Wilcox in 1913. In January, 1914, A. P. Mustian assumed pastoral charge of the church from which he retired in the fall of 1917 to attend Crozer Theological Seminary. On the 13th of April, 1918, J. J. Marshall became pastor.

The Association met with Reedy Creek in 1838, 1854 and 1875.

#### ROCK SPRING.

This church was constituted in 1874, and received into the Association at the session which met at Philadelphia in October of that year. Rock Spring is in Franklin County, and occupies an important position in that County. It is composed of people of sterling worth, and is capable of exerting an extensive influence.

The church has been blessed with several revivals of religion, and has been blessed with the ministry of some of our very best pastors. Since 1898 the pastors have been G. W. May, H. H. Mashburn, E. D. Poe, L. W. Swope, Mack Stamps, Wallace H. Hartsell and W. M. Gilmore.

The Association met with this church October from the 11 to the 13, 1883.

#### SAMARIA.

Samaria was originally a member of the Raleigh Association. It came to the Tar River Association in 1869. It is well located in Nash County, and has done much in establishing Baptist principles in that section, and during recent years has been remarkably developed along several lines of denominational activities.

Samaria entertained the Association in 1887 and 1911. From 1887 to 1911 the progress in the community was remarkable, and the church and neighborhood are still going forward.

Since 1898 the pastors have been J. E. Hocutt, A. G. Wilcox, J. R. Cullom, G. W. May and Wallace H. Hartsell.

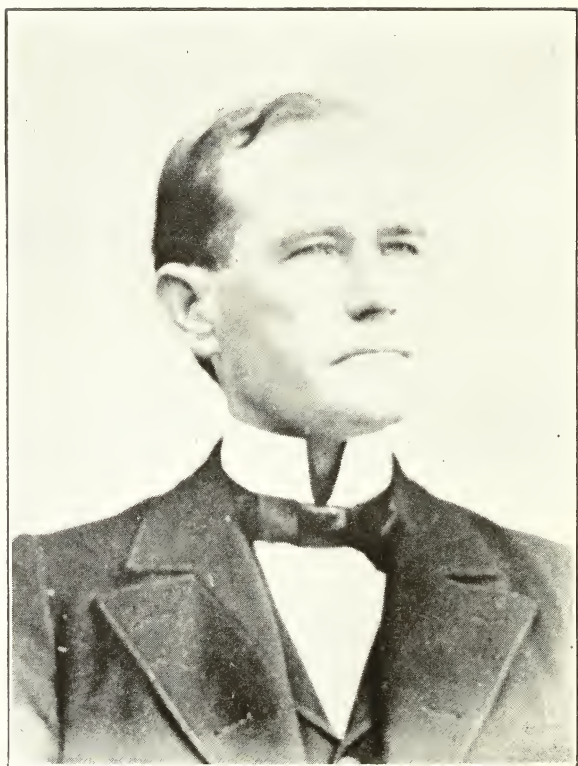
#### SANDY CREEK.

Sandy Creek Church is located on Sandy Creek in Franklin County, about four miles from Centerville. It was at first a branch of Reedy Creek Church, and was constituted an independent church by William Walker, pastor of Reedy Creek Church, in 1774. Elder Walker was chosen pastor and continued to serve the church in that relation until his death, which occurred in 1784. Elder Lewis Moore succeeded Elder Walker and served the church until 1798. He was succeeded by Elder John Pemberton, who served the church only a very short time. Elder Jacob Crocker, Sr., succeeded Elder Pemberton, but after a short pastorate, resigned and moved to Union District, South Carolina, where as pastor of El Bethel and Pacolet churches he rendered valuable service, and was long remembered for his piety, ability and zeal. After the removal of Elder Crocker, Elder Moses Bennett became pastor and served the church irregularly for a number of years.

Sandy Creek was for many years connected with the Kehukee Association, but owing to the change of policy of the Kehukee, the churches in Franklin and Warren Counties became dissatisfied. Following the advice of Elder William B. Worrell, these churches procured letters of dismission from the Kehukee Association and in 1830 held a preliminary meeting, probably at Sandy Creek, and arranged for the organization of the Tar River Association, which organization was perfected at Sandy Creek, October, 1831.

From the retirement of Elder Moses Bennett from the pastorate until 1826, I have been unable to learn who served the church in that relation, but in 1826 Elder William B.





DR. W. B. MORTON

Worrell became pastor and continued to serve the church until his death, which occurred in October, 1832. During his pastorate more than 350 members were added to the church by baptism. At each monthly meeting there were additions, ranging from two to twenty. At a meeting which Elder Worrell held in 1826 seventy-six were baptized and at another meeting seventy-two were added to the church by baptism.

I do not know who was Elder Worrell's immediate successor in the pastorate, but there are reasons for believing that Elder Philemon Bennett, Thomas Crocker and Patrick Smith rendered pastoral service at Sandy Creek.

For twenty-two years Elder George M. Duke was pastor of this old historic church. This pastorate was eminently successful in soul winning and spiritual upbuilding, and it was only terminated by the death of the much-loved minister.

The Tar River Association was organized at Sandy Creek. Counting the preliminary meeting, five sessions of the Association have met with this church—the sessions of 1830, 1831, 1846, 1872 and 1908.

#### SHARON.

Sharon Church is located at Wise, in Warren County. Many years ago an arm of Tammer's Church, known as the Mill Pond, was established in that neighborhood. A house of worship was built, and the pastors of Tammer's Church preached regularly at this point. This work was not successful, and the services were discontinued.

About 1853 Josiah B. Solomon, then pastor in Warrenton, began to preach in this neighborhood. He was an able and popular preacher, and large crowds attended his ministry. A good many were converted and baptized into the fellowship of the Warrenton Baptist Church. A neat house of worship was built, a short distance east of the present town of Wise. In 1858 Sharon Baptist Church was con-

stituted, and in August of that year was received into the Tar River Association.

Elder J. B. Solomon was the first pastor, and served the church as pastor until he moved to Richmond, Virginia, in 1860. Elder Solomon was succeeded by Elder L. C. Perkinson. Other pastors have been Elders James S. Purefoy, T. C. Bailey, D. A. Glenn, W. B. Morton, N. B. Cobb, G. W. Harmon, J. T. Edmundson, I N. Loftin, W. J. Jones, A. V. Joyner, W. P. Campbell, K. W. Hogan.

Sharon entertained the Association at the sessions of 1859, 1860 and 1909.

This church has been blessed with many revivals, has enjoyed the ministry of able pastors, and is being developed along various denominational lines of activity. Several years ago a neat stone house of worship was erected by the church, which does credit to the congregation and neighborhood.

#### SOUTH HENDERSON.

South Henderson was constituted and united with the Association in 1902. It owns a neat house of worship, and is doing a good work, especially in its Sunday School department.

The following brethren have served as pastors: R. P. Walker, I. N. Loftin, O. N. Marshall, Jere Reaves, J. H. Spaulding, W. D. Harrington, C. F. Hudson and P. O. Hicks.

The church has frequently experienced gracious revivals and has a total membership of 316.

#### SOCIAL PLAINS.

Social Plains is in Franklin County. It was constituted in 1884, and united with the Tar River Association, which was held at Mt. Zion in October of that year. The only pastors, whose names I can find in the Minutes, are Elders J. W. Sledge, who served the church for many years, and A. R.



Gay, who became pastor in 1914. Of course, there were pastors previous to Mr. Sledge, but as they are not reported in the Minutes of the Association, I am unable to give their names.

This church occupies an important position and has a great opportunity.

#### SULPHUR SPRINGS.

In 1885 the late John H. Burroughs established a Sunday School in the schoolhouse near Goodwin's Store. This Sunday School was needed and prospered, and in 1887 arrangements were made with J. W. Sledge to preach monthly at this place. A protracted meeting was held, and several were baptized into the fellowship of Brown's Church. These and other members of Brown's Church procured letters of dismission and were constituted into Sulphur Springs Baptist Church. A house of worship was erected a short distance south of the schoolhouse, near the road leading from Warrenton to Louisburg, and about nine miles south of Warrenton.

This church joined the Tar River Association at the session which met at Samaria in 1887, and has been loyal to the work of the denomination.

The church has had many gracious revivals, and is making good progress in the various departments of kingdom work. This church is in a community that would be destitute of gospel privileges were it not there.

The pastors have been Elders J. W. Sledge, G. W. May, G. W. Holmes, E. C. Andrews, O. R. Mangum, A. G. Wilcox, Wallace Hartsell, Paul Hartsell and J. P. Harris.

#### THELMA.

For several years there was a desire on part of some of the brethren to occupy Thelma. In 1916 Brother J. J. Marshall, an Associational Missionary, began to preach there.

His labors were blessed, and in 1917 a church was constituted, which united with the Association that year.

This little band of fourteen members went vigorously to work. They at once organized a Sunday School and a Woman's Missionary Society, and have nearly completed a neat house of worship. J. J. Marshall is the efficient pastor.

#### TURKEY BRANCH.

Turkey Branch grew up out of the preaching of Albert G. Wilcox, who began work there in the latter seventies, and constituted a church. Under his leadership a neat and substantial house of worship was built.

This church was received into the Association in 1879, and has generally been represented in the annual meetings.

Of later years it has made a fine record in its offerings, excelling all other rural churches in our Association in per capita contributions.

During the greater part of its history Elder A. G. Wilcox has been its efficient pastor, and although nearly seventy-five years old, he is serving the church as faithfully as ever. J. W. Sledge, and N. L. Gaskins served the church during short periods.

This church is now conducting an important mission at Alsop's Chapel, which bids fair to develop into an independent church.

#### VAUGHAN.

Vaughan Baptist Church was organized in 1903. It is located in Warren County, in the town of Vaughan, on the Seaboard Air Line Railroad.

It was received into the Association in 1903, and has been served by the following pastors: J. T. Edmundson, S. L. Morgan, J. Paul Bowers, A. V. Joyner, J. J. Marshall, R. P. Walker, K. W. Hogan and E. R. Nelson. Vaughan Church has been blessed with frequent revivals of religion.

## WARREN PLAINS.

This church was originally known as Tanner's, and was located about two miles from Warrenton, a few hundred yards west of the road leading from Warrenton to Norlina. Elder John Tanner, who lived near Snow's Hill in Warren County, donated the land on which the church originally stood.

Tanners was at first an arm of Reedy Creek, and was constituted into an independent church not later than 1785. At first it had two arms or missions. One of these was known as Elder Gardner's Meeting House, and the other was Brown's or Allen's Meeting House. Later another mission was added known as the Mill Pond Meeting House. This was located in the neighborhood of the present town of Wise.

Tanner's was at first a member of the Flat River Association, and continued in that connection until 1841, when it joined the Tar River Association. The church later became anti-missionary in sentiment and practice and withdrew from the Association in May, 1851. The resolutions withdrawing from the Association sets forth three complaints. These were:

1st. The attitude of the Association toward the benevolent institutions of the day.

2nd. Its connection with the State Convention.

3rd. Its refusal to allow Willoughby Hudgins, the pastor of Tamer's Church, to preach in the Association in 1849.

Previous to its withdrawal from the Association, Tanner's had been a very prosperous church, but the anti-mission sentiment which had crept into the church soon began to work its death. The decline was steady, and although Elder Addison Purefoy was pastor, by 1875 there were only twelve active members left. These seeing the impossibility of doing anything at the old location, moved to Warren Plains, erected a small building, using some of the material of the

old Tanner's Meeting House, and changed the name of the church from Tanner's to Warren Plains; since which time the church has had a prosperous career. This removal occurred on the 28th of September, 1875. The names of the members of Tanner's that started out under the new name were Brethren W. D. Weldon and Henry White and Sisters Alice V. Weldon, Sylvia White, Ann Laughter, Betsy Weldon, Harriet Lampkin, Ailsey T. Walker, Frances O. Riggan, M. L. Lampkin, Mary F. Weldon and J. B. Weldon.

N. Addison Purefoy, who, since January, 1852, had been pastor of Tanner's Church, continued to serve the church as pastor at Warren Plains. Almost immediately the wisdom of the change of location began to manifest itself in progress, and the church returned to the Tar River Association in 1880.

The removal of the church to Warren Plains and the era of prosperity which has followed probably grew out of the Sunday School, which was first conducted in the home of Mrs. M. Lou Lampkins at Mount Regio, now Norlina, and afterwards moved to Warren Plains. This school was fostered largely by Mrs. Lou Lampkins, W. D. Weldon and some other members of Tanner's. There were also Methodists connected with it, and the first Superintendent was Mr. Robert F. Rose, a Methodist. This school has been continued as Warren Plains Baptist Sunday School, and has had a career of great prosperity, resulting in the conversion of a large number of its pupils.

Warren Plains was the first church in the Association to organize a Woman's Missionary Society. This occurred under the pastorate of Dr. W. R. Cullom in May, 1890. The society has always been small, but it has done a good work, and has contributed largely to the progress of the church.

In the church there is also an active Orphanage Circle, whose business it is to look after the interest of the Orphanage.

A B. Y. P. U. was organized early in 1917. It is an active, enterprising organization, and is contributing largely to the prosperity of the church.

In October, 1899, the Tar River Association met at Warren Plains. The attendance was very large, and pledges amounting to \$2,500.00 were made to Associational Missions, which was the largest sum ever promised up to that time.

At this session the Woman's Missionary Societies of the Association held their first separate meeting.

The meeting of the Association was followed by a gracious revival in the church, in which the venerable Allen J. Hires, a visitor from Philadelphia, Pennsylvania, did the preaching.

### *The Pastors.*

John Tanner, from before the organization of the church until about 1790. Thomas Gardner from the death of Tanner to 1825. Willoughby Hudgins from 1825 or 6 to the fall of 1851. N. Addison Purefoy from January, 1852, to December, 1879. D. A. Glenn from January, 1880, to November, 1884. T. J. Taylor from April, 1885, to December, 1887. W. R. Cullom from January, 1888, to June, 1893. On account of the death of Brother Day, who had accepted a call to the pastorate, T. J. Taylor supplied for the remainder of 1893. J. K. Fant, 1894 and 1895. T. J. Taylor from January, 1896, to the present time.

### WARRENTON.

There was no Baptist Church in Warrenton previous to 1849. Baptists living in the town held their membership in country churches. Occasionally a visiting preacher would preach in the Court House. About 1840, owing to the establishment of a Female College and the prosperous condition of the Male Academy, in addition to the popularity of Shocco Springs and Jones' White Sulphur Springs, the town began to take on new life. A number of skilled mechanics and their families, most of whom were Baptists, moved from Farmville, Virginia, to Warrenton. They were earnest



Christians and loyal Baptists, and greatly desired to establish a Baptist Church in the town.

About 1845 Elder William Hill Jordan, a Baptist preacher of recognized ability, located in Warrenton, and began to preach occasionally in the Court House. John R. Johnson also moved from the country into town about this time and being a devout Christian and an enthusiastic Baptist, heartily joined in the movement to establish a Baptist Church. Mr. Johnson and the other Baptists found an Episcopal and a Methodist Church in the town, either of which would have welcomed them as members, but they were Baptists, and were unwilling to do this. Therefore, a lot was purchased on Main Street, in the northern end of the town, and an unpretentious house of worship was built.

This building was probably commenced in the fall of 1848, and finished by the third Sunday in April, 1849, at which time the Warrenton Baptist Church was constituted by Elders Willoughby Hudgins and Josiah B. Solomon, and the first sermon in the new house was preached on Saturday night, April 14, 1849, which was the date of the birth of the present pastor. The church was constituted on the same date. Mr. Hudgins did not believe in formally dedicating houses of worship; therefore, at his request, Mr. Solomon preached on Saturday night when the church was constituted, and also on Sunday morning when the house was dedicated. Thus the man who led the church through seven prosperous years of its history preached the first two sermons in the new house of worship.

William Hill Jordan was the first pastor. During his pastorate the pulpit was occupied on one Sunday in each month by Dr. William Hooper, an able divine, and one of the most distinguished scholars of his day.

Mr. Jordan's pastorate did much toward making Baptist principles and people respectable in the community. He resigned the church in the fall of 1852, and left the little band united; strong in the faith, and actively engaged in the work of the kingdom.

Soon after its organization a Sunday School was estab-



lished, which, without interruption, has continued until the present time, and for more than thirty-five years the school has been opened every Sabbath. For many years the boarding students in Warrenton Collegiate Institute attended this Sunday School in a body, and the president of the Institute was superintendent of the Sunday School.

On the resignation of Mr. Jordan, Rev. Josiah B. Solomon was chosen pastor, and entered upon his duties in November, 1852. He faithfully served the church until September, 1860, when he resigned to become pastor of Leigh Street Baptist Church, in Richmond, Virginia.

At the beginning of Dr. Solomon's pastorate the church consisted of twenty-eight members, but the congregations rapidly increased, and the membership grew, and before the close of his first year the numerical strength had more than doubled. When he left Warrenton the church was strong numerically, financially, socially and spiritually. Dr. Solomon was succeeded in the pastorate by his cousin, G. M. L. Finch. This pastorate was exceedingly brief, for in 1862 the church was without a pastor. Mr. Finch was a scholarly gentleman, and an able preacher, but as his health was feeble and he lived thirty miles from the church there seems to have been very little growth during his pastorate.

Mr. Finch was succeeded by Rev. Henry Petty, who entered upon his duties the 6th of July, 1862, and served the church until the third Sunday in June, 1865, when he resigned to become pastor of the Second Baptist Church in Petersburg, Virginia. After three and a half years Mr. Petty returned to Warrenton as pastor of the church. This second pastorate continued about one year, closing in the fall of 1869. In both of his pastorates in Warrenton Mr. Petty was exceedingly fortunate.

After the resignation of Mr. Petty, the church was without a settled pastor until the fall of 1871. Various ministers supplied the pulpit occasionally during this interval.

Rev. J. B. Boone, a Seminary student, supplied the church from the first of June, 1871, until the first of September,

and rendered such valuable service that he won a permanent place in the esteem and affection of the church.

Between the two pastorate of Rev. Henry Petty, Dr. T. B. Kingsberry served the church with marked ability. His pastorate continued about two years, closing some time in 1868.

On the first Sunday in October, 1871, Dr. C. T. Bailey assumed pastoral care of the church, and closed his pastorate December the 31st, 1876. During this period the church passed through fiery trials, but through it all enjoyed great prosperity.

Dr. J. A. Mundy succeeded Dr. Bailey, entering upon his duties as pastor on the first Sunday in April, 1877, and closed his pastorate the first of October, 1883. The church was wonderfully blessed during Dr. Mundy's pastorate, and he greatly endeared himself, not only to his own congregation, but to the entire community.

Rev. C. A. G. Thomas became pastor October the 21st, 1883, and closed his pastorate September the 28th, 1884. His pastorate was brief, but no pastor more deeply impressed the church for good than he.

T. J. Taylor became pastor of the church March the 29th, 1885, and still holds that relation. The church and pastor have been greatly blessed, and notwithstanding many losses by death and removal, the work of the kingdom is going forward.

This church entertained the Association in 1851, 1891 and 1913. The Baptist State Convention met here in 1855, 1864, 1873 and in 1882. The church has built two houses of worship, and owns a parsonage.

#### WHITE LEVEL.

White Level was constituted and received into the Association in 1906. The organization of this church resulted from the faithful labors of Rev. J. W. Sledge, who continued in the pastorate from the organization of the church until forced by failing health to retire in 1915. Rev. George

M. Duke served the church as pastor in 1916. Rev. W. B. Morton is the present pastor.

White Level occupies an important position, and is capable of doing large things in the kingdom. Under the leadership of the present able pastor, we may expect the church to go forward in kingdom work. It has recently been blessed with a gracious revival, and many were added to the church.

### WOOD.

The church at Wood was organized in 1915, and received into the Association under the name of Bethany. It had at that time 37 members. In 1917 it changed its name to Wood.

Rev. J. J. Marshall began preaching at this place in 1914 as an Associational Missionary, and is still the pastor. The church has erected a house of worship that does credit to the community. The present membership is 45.

## CHAPTER XVI.

### MODERATORS.

#### JAMES SOUTHERLAND.

James Southerland was the first Moderator of the Tar River Association. He was a native of Tarboro. He moved to Warren County in the first quarter of the last century, and settled at Shocco Springs, where he resided for a number of years. He then moved to what is now known as Southerland's Mill, and located on the place now occupied by his grandson, Solon Southerland. Mr. Southerland was the father of four sons whose names were: Sam, Sim, Sabat and Solon. Solon, the father of the present Southerland families in Vance County, was the third son.

Mr. Southerland was, doubtless, a member of the Tarboro Church before the division. When he moved to Warren County he became a member of Haywood's, now Corinth Church, but he moved his membership to Brown's, when that church was organized in December, 1830. He possessed a good estate, was prominently connected, was regarded as a leader in the church and community and was a man of recognized piety and sterling worth.

He doubtless presided at the preliminary meeting in 1830 which was held, very likely, at Sandy Creek Church, for the purpose of arranging for the organization of the Tar River Association. He also presided as Moderator at the anniversary meetings in 1831, 1832 and 1833.

In 1838 Mr. Southerland, being dissatisfied with the progressive tendencies of the denomination, withdrew from Brown's Church, and probably united with some church connected with the Kebukee Association. He lived and died highly esteemed by his neighbors.

#### JOSIAH J. FINCH.

Rev. Josiah John Finch was the second Moderator of the Association, and presided over the session which met at

Brown's Meeting House in 1834. The next year he moved from the bounds of the Association.

Mr. Finch was a native of Franklin County, North Carolina. He was born February the third, 1814, received his academic education in Louisburg and Raleigh, and spent two sessions at Wake Forest College. He became pastor in Edenton in 1835 and remained three years. In 1838 he moved to New Bern, where he spent seven years as the honored pastor of the then leading Baptist church in the State. In 1845 he moved to Raleigh to become pastor of the First Baptist Church in that city, where he and his wife also conducted a prosperous female school. He died of consumption January the thirty-first, 1850.

After his death Rev. G. M. L. Finch, his brother, published a volume of his sermons, which shows that he was a preacher of more than average merit.

#### JONES COOKE.

This eminent brother was chosen Moderator of the Association at the session of 1835, and served as Moderator seven consecutive sessions, until 1841. He was again re-elected at the session of 1844, and served one term.

Captain Jones Cooke was born in Franklin County, six miles south of Louisburg, in 1786. He died in 1872, and was buried at the old Cooke homestead. He was a son of Thomas Cooke of Surry County, Virginia, who was born in 1700, and died in 1801. His mother was Martha Anabel Conyers, a native of Franklin County.

Captain Jones Cooke was commander of a company of Franklin County troops in the war of 1812, and was a recognized leader of men.

He was a strong Baptist, and an able defender of the faith. He was one of the original members of Flat Rock Church and was a prominent member of the body of Baptists that met in Greenville in 1830 and organized the Baptist State Convention. He took an active part in founding

Wake Forest College, and was a subscriber to the Biblical Recorder from its initial number.

He was thrice married. His first wife was Mrs. Elizabeth Green. His second wife was Mrs. Sallie Cotton. Of this union there were three children: Mrs. Maynard, Mrs. Beacham and Preston Jones Cooke. His third wife was Mrs. Jane Kingsbury of New Hartford, Connecticut. Of this marriage there were five children: Miss Josephine, Judge Charles Mather, Miss Isabel, Dr. Walter and Mrs. Tisdale.

#### JORDAN DENSON.

At the sessions of 1842 and 1843, Jordan Denson was chosen Moderator. He was a member of Shiloh Church, and took an active part in the business of the Association. He frequently represented his church in the Association, was appointed on important committees, and was evidently regarded by the brethren as a safe and capable leader.

#### WILLOUGHBY HUDGINS.

In 1845 Elder Willoughby Hudgins was chosen Moderator, and served one term. He was a native of Orange County, North Carolina, and settled in Warren County about 1825.

Mr. Hudgins was denied the advantages of early education, but he was a man of great natural ability, was a diligent student, and came to be recognized as a man of education and culture. He was an able and popular preacher, and the churches he served rapidly grew in numbers. He was a leader in the associational meetings.

In the fall of 1851 he moved to Georgia where he remained until the time of his death, which occurred about 1875.



## HENRY S. SPIVEY.

In 1846 the Association elected Elder Henry S. Spivey, Moderator. He lived in Franklin County, and was a member of Red Bud Church. His educational advantages were limited, but he was an able and popular preacher.

Sometime previous to his residence in Franklin County, he was pastor of the church in Greenville. Later he returned to Greenville, where he resided for several years, and supplied country churches. During his last residence in Greenville his wife died. After a suitable time he married a Mrs. Ernell, who was formerly a Miss Cherry. After his second marriage he moved to Sampson County, where he bought a plantation and was prosperous and useful.

## THOMAS J. PITCHFORD.

Dr. Pitchford presided over twenty-five sessions of the Tar River Association. He was elected first in 1847, and his last election was in 1880. Beginning with 1849 and ending with 1860, he presided over twelve consecutive sessions of the Association.

Dr. Pitchford was born about the first of the last century. His father died in his early childhood, but his mother was a capable woman, and managed well the affairs of her family.

He received his academic education at the Warrenton Male Academy. During the school term he resided with his uncle, Dr. Stephen Davis. He afterwards studied medicine, and enjoyed a large and lucrative practice.

He entered politics, and was eminently successful as a campaigner, never having been defeated. He served his county with credit in both branches of the State Legislature.

He was a member of Reedy Creek Church and was for many years clerk of that body, and frequently represented his church in the Association.

He had three sisters: Mrs. Henry Foote, Sr., Mrs. Ed-

ward Davis and Mrs. C. J. Egerton. They were prominent women and exerted a large influence.

Dr. Pitchford gave all of his sons a college education. One of them, James A. Pitchford, became a minister of the gospel. Only two of his sons are living, Mr. Sam Pitchford, a farmer of Warren County, and Mr. John C. Pitchford, a prominent business man of Mississippi. Dr. Pitchford died in the early eighties of the last century.

#### GEORGE W. POWELL.

At the meeting of 1848, George W. Powell was chosen Moderator. He was a citizen of Nash County, a leading member of Hickory Church, and was prominent in the affairs of the Association.

He had many relatives in Nash and Halifax Counties. They were generally Baptists, as are their descendants in this and other States.

#### ADOLPHUS G. JONES.

In 1861 Adolphus G. Jones was elected Moderator of the Association, and served one term. He was a citizen of Franklin County and a member of Louisburg Church. He was highly esteemed.

#### N. ADDISON PUREFOY.

Rev. N. Addison Purefoy was Moderator of the Tar River Association at the sessions of 1863 and 1870.

Mr. Purefoy was born in Wake County, North Carolina, in 1811. He attended Wake Forest College, but graduated from Columbian College, Washington, D. C., with the degree of Bachelor of Arts.

He was pastor for several years of the Fayetteville Church. He married Miss Indiana Watson, and settled in Warrenton, where he lived for about thirty years, and served country churches. He spent the last few years of his life

at Wake Forest, where he died in 1887. He left two children, a son and a daughter. They reside in Salt Lake City.

Mr. Purefoy was quiet and unobtrusive and was regarded by his brethren as exemplifying the highest type of Christian character.

#### JOHN WATSON.

At the sessions of the Association in 1865, 1866, 1883 and 1884 John Watson was elected Moderator.

John Watson was born September the 21st, 1815, and died June the 24th, 1889, in the seventy-fourth year of his age. He was a native of Warren County. He was a man of affairs and accumulated a large estate.

While a student at Wake Forest College he made a profession of religion and was baptized by Dr. Samuel Wait, the president of that institution. When he left Wake Forest he united with Brown's Church, and was an active member of that body until the time of his death, which was a period of fifty years. For forty years he served the church as Clerk. He regularly attended the meetings of his church and was a liberal contributor to all the enterprises of the denomination.

He was one of the five members of the Tar River Association, each of whom contributed one thousand dollars to Wake Forest College, as the beginning of the present endowment of that institution. He was also one of the first to contribute one thousand dollars to the Baptist Orphanage at Thomasville, which made possible the establishment of that great institution.

When he was old and infirm and his mind was so impaired that frequently he could not remember his own name, he did not forget the meeting days of his church, and insisted on attending. Associational Missions and the Baptist Orphanage were very dear to him, and he liberally contributed to their support.

He was twice married. His first wife, Miss Rowena Rodwell, only lived a few years. She left three children: Rob-

ert, who died soon after his mother; Rowena, who died at the age of fifteen, and Mrs. A. V. Fleming. His second wife, Mrs. Mary G. Powell, was in every good word and work his willing helpmeet. Indeed, it was likely her Christly Spirit that influenced him in some of his noblest deeds. There were three children by this marriage: Pryor, Pattie and Lizzie, now Mrs. George W. Purefoy, of Asheville.

#### JAMES T. WEBB.

James T. Webb was Moderator of the Tar River Association at five sessions of the body, as follows: 1877, 1878, 1879, 1881 and 1882. He was a member of Peach Tree Church at first, but afterwards he moved his membership to Ephesus and continued a member of that church until he was promoted to the General Assembly and Church of the First Born on High.

Brother Webb was a devout, consecrated Christian and a loyal Baptist. He knew why he was a Baptist, and, although a modest man, he was always ready to give a reason for the faith that was in him.

He could always be counted on to aid in the Master's work. He was broad-minded, kind-hearted and gave of his means with a liberal hand to the organized work of the denomination. He was one of the early supporters of the Thomasville Orphanage, and one of the five noble members of the Tar River Association, each of whom gave one thousand dollars to begin the present endowment of Wake Forest College. The five brethren were: James T. Webb, John Watson, Noah Biggs, John B. Brewer and Charles M. Cooke.

Brother Webb was born February 9, 1830, and died October 30, 1887. He heard the Master's final call and responded, saying: "It will be so sweet to rest when we get home."

It is to be greatly regretted that material to write an adequate sketch of this noble Christian gentleman is not available.

## JUDGE CHARLES MATHER COOKE.

Judge Cooke was born in Franklin County, North Carolina, in 1844. He was a son of Jones Cooke, who for a number of years was the honored Moderator of the Tar River Association.

He was educated at Wake Forest College and he was devotedly attached to his alma mater. Until he went on the bench he served as a trustee of the college.

At the beginning of the War Between the States he entered the Confederate Army and was a gallant soldier. He served as Adjutant of the Fifty-fifth North Carolina Regiment. In one of the last battles in defense of Richmond he was severely wounded.

After the close of the war he began the practice of law in Louisburg, and was popular and successful as a lawyer. He frequently represented his district in the Legislature, and was more than once elected speaker of the House, and for a long time he was Superior Court judge. On account of physical infirmities, he retired from the bench, and spent the evening of his life quietly in his home in Louisburg.

Judge Cooke made a profession of religion early in life, and joined Flat Rock Church. He took an active part in reorganizing the church in Louisburg, and he was for more than twenty-five years teacher of the Bible Class in the Sunday School. He was devotedly attached to his church, and perhaps did more for it than any other man living or dead.

He was President of the Baptist State Convention of North Carolina during the session of 1876, and he was Moderator of the Tar River Association at the session which was held in Wilson in October, 1885. He was a man of great personal magnetism, he was cordial and friendly, and he was a great favorite with the people.

Judge Cooke married Miss Bettie Person, a most estimable lady, who survives him. She is a devout Christian, a loyal Baptist, and for more than a quarter of a century she taught the infant class in the Louisburg Baptist Sunday School.



Judge Cooke died January the 15th, 1920, and his body sleeps among the people he loved, and who love him and revere his memory.

WILLIAM EZRA BOWERS.

Hon. W. E. Bowers, a son of James Bartholomew Bowers and Martha Ray Bowers, was born January the 19th, 1846. He served in the Confederate Army under Gen. John H. Morgan.

He was converted in 1871 and became a member of Bear Swamp Church and attended the Association the first time as a delegate at Corinth Church at the session of 1871.

This excellent brother was elected Moderator of the Association at the session which convened with Brown's Church in October, 1886, and presided over the deliberations of the body during eight consecutive sessions. He was again elected at the session of 1920, and is at present (1921) the Moderator of the Association. He nearly always attends the Association, and generally as a delegate from his church. He is held in high esteem by the brethren, and is relied on for counsel in delicate and difficult cases.

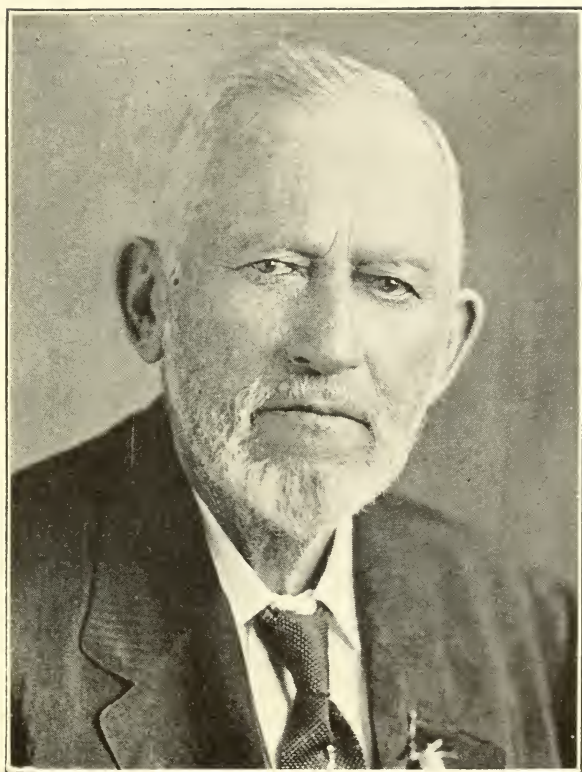
He is a native of Halifax County, near Brinkleyville, and resides on the plantation where he first saw the light. He was educated in the schools of the neighborhood and in Warrenton. He has been successful in business and has accumulated a large estate.

Mr. Bowers enjoys the confidence of the people, and has served his county as County Commissioner, County Treasurer, and represented his district in the State Senate.

He married Miss Sallie Hunter of Brinkleyville. To them were born nine children, six of whom are still living. One of his sons, Rev. J. Paul Bowers, who died some years ago, was a devout Christian and an able and consecrated minister of the gospel.

Brother Bowers is a member of Bear Swamp Church. He loves his church, and his pastor finds him a warm and sympathetic friend. He is given to hospitality, and is never





HON. W. E. BOWERS  
Moderator Ten Years



happier than when his house is full of his friends. In this respect all his children resemble him—they are worthy descendants of a worthy sire.

CAPT. NORMAN LESLIE SHAW.

This versatile brother is a native of Murfreesboro, N. C., and was born in 1845. His father was a native of Ireland, and was a Roman Catholic. His mother was a native of Hertford County. She was a devout Christian, and a loyal member of the Methodist Church. When he was about five years old his father died, but his mother lived to a good old age. He was an only child and his careful mother wisely instilled into his mind correct principles.

He lived for a few years in Winton, N. C., and then moved with his mother to a farm near Harrellsville, N. C. He was prepared for college at Union Male Academy in Harrellsville, from which he went to Emory and Henry College in Virginia, where he remained a year and a half. He then entered the University of North Carolina, and studied there for about eighteen months, or until the beginning of the War Between the States. He promptly volunteered and served with distinction until the close of the war. He retired from the army bearing the commission of captain. Some years ago he was awarded a diploma by the State University.

In February, 1861, he was married to Miss Mary O. McDade, a beautiful and accomplished woman, who was the mother of his six children, viz., Mrs. Nannie Simmons, the widow of the late Dennis Simmons, who resides in Washington City; Mrs. L. R. Pruette of Charlotte, wife of the pastor of Ninth Avenue Baptist Church; Mrs. Clarence O. Kenster, of Charlotte, wife of a prominent business man of that city, and Norman Leslie Shaw, Jr., who died in his early boyhood. There were two other boys who died in childhood. After the death of his first wife he married Mrs. Jennie C. McDowell, of Edenton, who only lived a short time. In the fall of 1885 he led to the marriage altar

the accomplished Mrs. Della M. Jenkins, of Warrenton, who died in 1897. After two years Brother Shaw was again united in marriage to Mrs. Patsy E. Williams of Drake's Branch, Virginia, who passed away several years ago. Mr. Shaw has been wonderously blessed in his wives.

Brother Shaw is exceedingly industrious and energetic. He is a business man through and through. He is a devout Christian, and a valuable church member. For many years he has served as a deacon, and is a gifted Sunday School man. He is a fluent and popular speaker, and a ready writer.

He faithfully attends associational and conventional meetings. At one time he was Assistant Secretary of the North Carolina Baptist State Convention, and occupied this position for three consecutive sessions. He was for six years Moderator of the Tar River Association.

For nearly twenty years Brother Shaw was a resident of Drake's Branch, Virginia, where he was successful in business and an efficient church member. His pastors find him a ready, willing, and sympathetic helper. Brother Shaw now (1921) lives in Charlotte, N. C., and is Membership Secretary of the Chamber of Commerce of that city.

#### THOMAS M. ARRINGTON.

This beloved brother was elected Moderator of the Association at Spring Hope in 1900, and continued to serve the body as Moderator through eight consecutive sessions, or until the Association was divided at Henderson in 1907. He then became a member of the Roanoke Association and served as Moderator of that body until compelled to retire from active service on account of failing health.

Brother Arrington was a native of Nash County, and was prominently connected with leading families in that and other sections of the State. For many years he was a citizen of Rocky Mount, where he was highly esteemed by a large circle of friends, and he had much to do in building up Baptist churches in that thriving town. For many years

he served the State in a highly responsible position in Raleigh, and he was always true to the highest interests of our people.

Since the above was written Brother Arrington has passed to his reward.

GEORGE MARK DUKE.

This prince of preachers was born in Warren County, North Carolina, August the 8th, 1845, and died at the residence of his son-in-law, Thomas H. Cheek, near Inez, Warren County, July the 22nd, 1918, having nearly reached his seventy-third year. He was a son of the late Mark Duke and Nancy Pitchford Duke of the Reedy Creek section, and the grandson of Myrick and Dolly Duke. He was one of sixteen children.

Mr. Duke was twice married. His first wife was Miss Mollie Avant, of Nash County, with whom he lived happily until God called her to a higher station. His second wife was Miss Martha Elmira Drake, who survives him. Two of his children are yet living. These are George M. Duke, Jr., of Nash County, by first marriage, and Mrs. Walter Strange, of Franklin County, by second marriage. There were several other children, but these have all passed away.

He received his academic education at the old Warrenton Male Academy, but before he completed the prescribed course in this institution the War Between the States commenced and his school life was permanently ended.

In April, 1861, he volunteered as a Confederate soldier in the Warren Guards, which afterwards became Company F of the Twelfth North Carolina Regiment. He was a good soldier and had an enviable record among the men of his company. He was faithful to every duty, and brought back with him from the army a reputation for faithfulness, unselfishness, and bravery well-nigh unequalled. After the war he was prominent in meetings of the veterans. He attended local, State and general gatherings, and was chap-

lain at different times of County and State organizations.

He was a Mason, and frequently attended the Grand Lodge; and was for some time chaplain of that body.

He was converted in the army in 1863, and was baptized in the Rappahannock River by Rev. J. G. Barkley. He at once began an active religious work among his comrades. He was highly esteemed in the army as a sincere Christian, and he enjoyed the confidence of even the worst men in the company.

After his baptism he united with the Reedy Creek Baptist Church in Warren County. He at once began to exercise his gifts in public, and the church soon licensed him to preach the gospel. He was ordained in May, 1867, to the full work of the gospel ministry, and began a career of pastoral work of popularity and efficiency which only terminated with his death.

He served churches in Warren, Nash, Halifax and Franklin Counties. The churches of Franklin County enjoyed a larger share of his ministry than the churches of any other section of our Association. Some of his pastorates were not very long, because his work was so great that he could not continue longer with those churches, but several of his pastorates continued through many years. Mount Zion, Sandy Creek, Poplar Springs, Cedar Rock and Maple Springs were among his longest pastorates. He served as pastor at Maple Springs about forty-five years, and at Mount Zion about forty-one years. During his long ministry he baptized, married and buried many thousands of people.

He was elected Moderator of the Tar River Association at Sandy Creek in October, 1908, and served in this office through ten consecutive sessions. He was exceedingly popular and tenderly loved by the brethren, and it was the purpose of the Association to continue him as Moderator as long as he lived, or would consent to serve. He also was for many years Chairman of the Executive Committee of the Association, and took a lively interest in Associational Missions, and all other enterprises in which the Association was engaged. He gave most hearty support to every



effort fostered by our State Convention. Wake Forest College, Meredith College and our other educational institutions found in him an ardent and substantial friend, and he gave to the Thomasville Orphanage his unfailing support.

He often received flattering calls to large town churches, but these he persistently declined, preferring to remain in the country and devote his noble talents to the building up of country churches.

He was one of the wise rebuilders of the State; and, from 1865 to the time of his death wisely devoted his energies to the rebuilding of the country that he had fought through four eventful years to defend. Education, prohibition, agriculture, social progress and clean politics found in him a friend in need. But above everything else he was a preacher. He was a God-made preacher, and he loved to preach the gospel that saves. Among preachers he was a prince—he had the spirit of a poet, the tongue of an orator, and the mind of a great thinker. He loved the people, and he was tenderly loved by thousands who are sad; because they will see the face of George M. Duke no more on earth.

“Servant of God, well done;  
Rest from thy lov'd employ;  
The battle fought, the vict'ry won,  
Enter thy Master's joy.”

IVEY ALLEN.

This excellent Christian gentleman was the eighteenth Moderator of the Tar River Association. He was elected at the session which was held at Bunn in 1918, and re-elected at Harris Chapel in 1919. Having moved beyond our bounds, and, there being a rule limiting the term of any individual as Moderator to two consecutive sessions, he was not eligible to re-election in 1920.

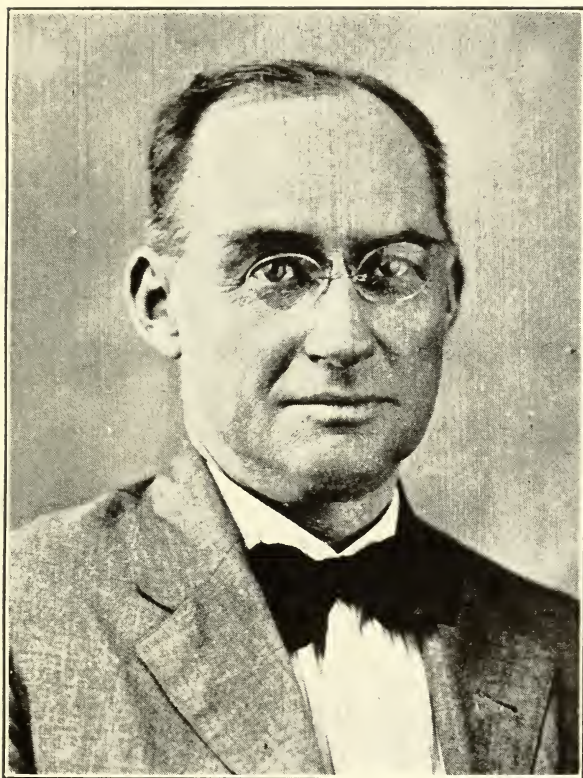
Brother Allen was born in Halifax County, North Carolina, in the Bear Swamp neighborhood, July 11th, 1862. He is the youngest son of Nat and Mary Eliza Allen.

He united with the Baptist Church in Littleton in 1892, and was baptized, with a number of others, by the writer in the pond at Panacea Spring. He at once became active in church work, and his activity and special fitness attracted the attention of Dr. R. D. Fleming and Mr. Noah Biggs, enthusiastic friends of Thomasville Orphanage, and through their influence he was elected Secretary and Treasurer of that institution in the summer of 1892, and rendered efficient service in that capacity for eight years. He was not only valuable to the institution in the office to which he had been called, but as a speaker and general worker he rendered most timely service.

He was married to Miss Mary M. Davis, of Louisburg College in 1900. Of this union there are three children, one daughter and two sons. Soon after his marriage he settled in Louisburg and entered into secular business. He remained in Louisburg until 1920 and for a good many years he was Secretary and Treasurer of Louisburg College, of which his wife was President. Retiring from this position, he held a clerical position for two years in the office of the Collector of Internal Revenue in Raleigh. At present (1921) he is Secretary and Treasurer of the Oxford Orphanage.

When the Tar River Association divided in 1907 Brother Allen was appointed Secretary and Treasurer of the Executive Committee of the Tar River Association, and served the body faithfully and efficiently until October, 1920, when, having moved beyond our bounds, he resigned this position.

Brother Allen regularly attends our general meetings. He is wise in counsel, and is active in all denominational enterprises. He is a sincere Christian, and a loyal Baptist.



IVEY ALLEN  
Moderator Two Years



## CHAPTER XVII.

### CLERKS AND TREASURERS.

At the beginning the Association combined the offices of Clerk and Treasurer. This was a wise measure, which prevented the multiplication of officers. Therefore, when the Clerk is named, it goes without saying that he was also the Treasurer.

The Clerks were worthy men, and enjoyed the love and confidence of their brethren, but I have been unable to obtain information concerning most of them. It is, therefore, impossible to give little more than their names, and indicate the time that each of them served. It is to be regretted that information concerning these worthy brethren is not obtainable. This shows the necessity of publishing in our Minutes, at the time of their death, sketches of the pastors of our churches and of the officers of our Association. Had this been done it would be easy to write sketches of these brethren.

#### ELDER THOMAS CROCKER.

This devout man of God, and faithful minister of the Word, was a native of Franklin County, North Carolina, and a member of Haywood (now Corinth) Church of that county. He was the first Clerk and Treasurer of the Tar River Association, and served seven terms in that office—1830, 31, 32, 35, 36, 37 and 38.

He was one of the few preachers who heartily supported Elder William B. Worrell, in the organization of the Tar River Association. He was a leader in the councils of the body and enjoyed the loving confidence of all who knew him. Perhaps he preached more sermons at the sessions of the Association than any other preacher of his day. For thirty-five or forty years he preached in Franklin, Granville, Wake and Warren Counties. On account of his sound

judgment and willingness to work, he seems to have been made a leader in every forward movement.

He was deeply interested in education, especially Ministerial Education. When the State Convention decided to undertake this work he advanced funds for the education of young preachers. He was a member of the first Board of Trustees of Wake Forest College. He regularly attended the meetings of the Board and often served on the most important committees. For some time he resided at Wake Forest. He was greatly afflicted before his death, but he bore his afflictions with Christian resignation.

He was born in 1786 and died at his home in Wake County, December the 8th, 1846, greatly honored by his brethren. It is a pity that we have no material out of which to write an adequate sketch of his life and labors.

#### ELDER AMOS JOHNSTON BATTLE.

This valiant soldier of the Cross was Clerk of the Association during the session of 1833. He was a worthy minister and knew well how to endure hardness as a good soldier of Jesus Christ.

He was a son of Joel and Mary P. Battle, and was born at Shell Bank, Edgecombe County, North Carolina, January the 11th, 1805. His parents were wealthy and influential, and their son enjoyed superior educational advantages. During the whole of his life he was a close student, and by study and wide reading continued to add to his store of knowledge, and to fit himself for the great work to which God had called him.

Possessing ample means, and having talents of a very high order, the learned professions presented to him an inviting field of success, wealth and honor. Heeding the call of God to the greatest of all callings, he turned his back on worldly distinction and honor, and eagerly devoted his energies to the self-sacrificing and laborious work of preaching the gospel of Christ to a lost world.

In 1828, in the twenty-third year of his life, he traveled



on horseback from his home in North Carolina to his plantation in Florida. On this trip he stopped at Mount Zion, a country church in Georgia. There, under the preaching of Rev. Jesse Mercer, the founder of Mercer University, Georgia, he gave his heart to God, and was baptized by Mr. Mercer.

About three years after his baptism, having returned to North Carolina, he was ordained to the full work of the gospel ministry. His ordination took place at a convention held with "Rogers' Cross-Roads" Baptist Church in Wake County. He was married to Miss Margaret Hearne Parker, of Edgecombe County, North Carolina.

His first pastorate seems to have been in Nashville, N. C., where he was pastor of the church in 1834. He probably remained in Nashville until 1837. In 1838 and 1839 he was pastor of the First Baptist Church in Raleigh, and rendered service there which should inscribe his name in letters of gold on the walls of the building in which that noble church worships God.

About this time he became deeply interested in Wake Forest College, and gave largely of his means to the building up of that institution. He also erected a large and handsome building, and did something toward beautifying the grounds. There are still trees and shrubs growing on the campus that he planted with his own hands. His noble wife was his worthy helpmeet in every good work. She employed every seamstress in Raleigh to make bedclothes for the use of the boys at the college. While he was contributing liberally to the work at Wake Forest, he was also giving largely to the building of a meeting house for the Baptist Church in Raleigh.

Receiving a call to the First Baptist Church in Wilmington, N. C., he left Raleigh and entered upon the work of building up the church in that important city. During the first six months of his pastorate there one hundred and fifty members were added to the church by baptism. Among them were such men as George R. French, Capt. C. B. Ellis, Messrs. Peterson, Mitchell and many others, who were

prominent in the work of the church, and whose descendants are still among the most distinguished Baptists in Wilmington. At this time the Baptist house of worship in Raleigh was about to be sold to satisfy a heavy debt on it. Mr. Battle's heart was moved by the distress of this church and he resigned his Wilmington pastorate and during 1843 and 1844 traveled over the State to raise funds to pay the debt on the Raleigh Church, and save the building to the denomination.

A year or two later, realizing that Wake Forest College was doing all that could be done, at that time, for the young men of North Carolina, he became deeply interested in building up a college for the girls. In 1847 he labored for that purpose in the Chowan Association and induced many wealthy men to establish a school in Murfreesboro, which, under the name of Chowan Baptist College, is still doing a great work in educating young women. For a year or two he was steward of this college.

Having accomplished this great work he moved his family to Wilson, N. C., in 1853, where he died September the 24th, 1870. During his residence in Wilson he spent much time in evangelistic work in various parts of the State. While holding a meeting in Rutherfordton, he was attacked with a cancer near his eye, which terminated his life.

He was a trustee of Wake Forest College from 1835 till 1844, when he ceased to attend the meetings, having become deeply interested in the education of young women.

He held various positions of honor and trust in the denomination. In 1835 he was agent for the college and he and Charles W. Skinner loaned the money to build a house for the professors. He was one of the leaders in the Baptist State Convention and was its treasurer from 1836-1842. He was the Recording Secretary of the North Carolina Baptist Bible Society from 1837 to 1842. He was chosen Chaplain of the North Carolina Regiment that volunteered to go to Mexico during our war with that country.

He was a noble man, and one of the best of the great men of his time; and deserves to be held in perpetual re-

membrance by his denomination, and his State for the great work that he did in his day and generation.

SIMEON SOUTHERLAND.

This brother was a member of Brown's Church, and served the Association as Clerk at the session of 1834. He withdrew from the denomination in 1838 on account of his opposition to the spirit of the last command of our blessed Lord. He was a man of means, of a good family, and was doubtless a sincere Christian.

DR. THOMAS J. PITCHFORD.

Dr. Pitchford was elected Assistant Clerk in 1838 and 1839, and he was elected Clerk in 1840, and served consecutively through 1844. For sketch of Dr. Pitchford see sketches of Moderators.

WILSON D. WEBB.

Mr. Webb was Clerk of the Association in 1845, 46, 47 and 48. He was a member of Maple Springs Church, and for many years was Clerk of the church. The esteem in which he was held by his brethren is indicated by the regularity with which he represented his church in the Association, and the honorable position he held in that body.

Mr. Webb was born in 1797 and died in 1882, in the eighty-fifth year of his age.

He was a man of large means, was a man of affairs, and was well educated. For many years of his life he was a popular school teacher. His descendants are prominent in the communities where they reside.

ELDER PATRICK H. SMITH.

Mr. Smith was a native of Franklin County. He lived in the neighborhood of Corinth, of which church he was

a member. He was not an educated man in the meaning of the schools, but he was a close student of the Bible and other good books. He was an acceptable preacher, and served as pastor many of the churches.

For many years he regularly attended the meetings of the Association, and he occupied an important place in the deliberations of the body.

Mr. Smith was Clerk of the Association six years, from 1849 through 1854. He served on important committees, and frequently preached before the Association. At the session of 1857 resolutions were adopted expressing the high esteem in which this able minister and useful man of God was held by the Association. The date of his death is not given, but this record indicates that he died between the session of 1856 and that of 1857.

#### ELDER G. M. L. FINCH.

Elder Finch served the Association eight consecutive years as Clerk and Treasurer, from 1855 through 1862.

He was born in Franklin County, North Carolina, September 15th, 1824, and died October the 30th, 1863, after a lingering illness of more than a year. He grew up on his father's farm. At the age of sixteen he professed conversion, but very soon he became convinced that the work was not genuine; therefore, he continued to seek the Lord until God spoke peace to his troubled soul.

He soon became convinced that he ought to preach the gospel, and began a course of study preparatory to that work. He attended Wake Forest College; and, during vacations, he taught school to obtain means to continue in college. When his brother, Rev. J. J. Finch, died, it became necessary for him to leave college and take his brother's place as principal of Sedgwick Female Seminary in Raleigh, where he continued until his marriage in 1853.

After his marriage he lived in Wilmington and engaged in business, but he had not forgotten the Divine call, and preached regularly to two destitute country churches. This,

however, did not satisfy him, for he felt that the Divine call required him to give his whole life to the work of the ministry. Therefore, he was ordained by the First Baptist Church of Wilmington. The ordaining presbytery consisted of Elders W. H. Jordan, J. D. Hufham and William Hooper.

He returned to Franklin County in 1854, where he remained until his death, preaching the gospel. He served as pastor the churches at Maple Springs, Louisburg, Red Bud, Warrenton, Hickory Chapel and Salem. This work covered a period of over eight years. His great desire as a pastor was that his churches might enjoy a perpetual revival.

His health had always been delicate, but he bravely struggled against disease, and did not give up as long as he was able to stand in the pulpit. Having fought a good fight and finished his course he entered into the rest that remaineth, when but little more than thirty-nine years of age.

#### ELDER HENRY PETTY.

Mr. Petty was a native of Virginia. He came to North Carolina about 1860, or perhaps a little before, to become pastor of the church in Greenville, where he continued until the spring of 1862, when he was forced to leave on account of the occupation of the town by the invading Federal Army. He retired to Scotland Neck, where he preached for a short time. He was then called to Warrenton, and entered upon his first pastorate there July the 6th, 1862. He continued to serve the church as pastor until June, 1865, when he became pastor of the Second Baptist Church in Petersburg, Virginia, where he remained for about three years. He then returned to Warrenton, and became a second time pastor of that church. This pastorate was brief, but prosperous. In 1869 he left Warrenton to represent the Home Mission Board in Virginia. He continued in this work only a short time. Since then, until his death, which occurred several years ago, he served churches in Virginia.

While in Warrenton he became favorably known throughout the State, and took an active part in denominational



work. He was Clerk of the Tar River Association at the sessions which were held with Red Bud Church in 1863 and Mount Zion Church in 1864. He preached the introductory sermon before the Baptist State Convention which met in Goldsboro in 1860.

Mr. Petty was an able preacher, and a successful pastor. He possessed considerable literary gifts, and wrote frequently for religious papers. He was the author of a religious novel, entitled "Lena Landon," which had a large sale. The book can be procured from the American Baptist Publication Society, Philadelphia, Pa.

#### L. M. CONYERS.

Brother Conyers resided in Nash County, and was a member of Hickory Church. I think he was afterwards a member at Nashville. He served the Association as Clerk five consecutive terms, from 1865 through 1869. He was a prominent member of the Association, a useful citizen and a consecrated Christian. He was a brave Confederate soldier, and was deeply interested in everything that concerned his country.

#### ELDER JAMES A. PITCHFORD.

Brother Pitchford was a son of Dr. T. J. Pitchford. He was born in Warren County, North Carolina, February the 24th, 1837, and died February the 10th, 1905.

He graduated from Wake Forest College, and was ordained to the full work of the gospel ministry by Reedy Creek Church of which he was a member. His ministerial labors were confined to the Tar River Association. He regularly attended the sessions of the body, and took an active part in its deliberations. He was Clerk of the Association at the session which met at Poplar Spring Church in 1870.

He was a Confederate soldier. After the war he devoted himself to preaching. Several years before his death, he re-



tired from active ministerial work and engaged in farming. He was married three times, and left a widow and several children.

MENALCUS LANKFORD.

Mr. Lankford was Clerk and Treasurer of the Association in 1871 and 1872.

DR. W. C. LANKFORD.

Dr. Lankford served the Association as Clerk from 1873 through 1876, and again 1879 and 1880. He held this office six terms.

DR. R. M. JOHNSON.

At the session of the Association in 1877, Dr. R. M. Johnson was elected Clerk and Treasurer. He filled these offices acceptably to the body.

Dr. Johnson was born and grew to manhood in the neighborhood of Cedar Rock in Franklin County. Dr. Johnson was a dentist and for a number of years successfully practiced his profession. After settling in Scotland Neck, he formed a partnership with the late Noah Biggs. These two Christian gentlemen conducted a large and successful business. Dr. Johnson was for many years a highly valued member of Scotland Neck Church. He died a few years ago sincerely lamented by a large circle of friends.

ELDER ALBERT G. WILLCOX.

This excellent brother was a native of Halifax County. He was a son of Elder Thomas Willcox. His mother was Miss Martha T. Alston, who first married Dr. Shell, and after his death she became the wife of Elder Thomas Willcox. Brother Albert G. Willcox was born near Brinkleyville on the 19th day of April, 1845.

From his childhood he was religiously inclined, but like many others, he hesitated to surrender himself to Christ. He was converted in 1864, while residing in Raleigh, and was baptized into the fellowship of the First Baptist Church of that city by Dr. Thomas H. Pritchard, who was at that time pastor of the church.

After some years he moved his membership to Bear Swamp, and became an active Christian worker. His first public service was at Mount Zion Church in 1876, where he led in prayer. He soon began to hold prayer meetings, and in August, 1879, he was ordained to the full work of the gospel ministry by Bear Swamp Church, Harris Chapel Church having called for his ordination. The ordaining presbytery consisted of Elders N. A. Purefoy, Vernon T. Anson, C. N. Donaldson, R. B. Collier and D. A. Glenn.

Mr. Willcox, during his ministry, served as pastor the following churches: Harris Chapel, Turkey Branch, Reedy Creek, Fishing Creek, Enterprise, Quankie, Bethlehem, Antioch, Roanoke Rapids, Spring Hope, Stanhope, Peach Tree, Samaria, Conoconara, Red Bud, Wakefield, Robinsonville, Bear Swamp, Halifax, Sulphur Springs, Tillery and at several mission points. At several of these places new houses of worship were built, while he was pastor, and at some other points the buildings were repaired and greatly improved.

The new buildings were at Wakefield, Red Bud, Fishing Creek, Turkey Branch, Bear Swamp, Quankie, Bethlehem and Roanoke Rapids. He began the building at Enterprise. He greatly improved the houses at Reedy Creek and Halifax, and made over the building at Antioch. During his ministry he held many evangelistic meetings and baptized a large number of persons. He also married many couples, and was in great demand as the preacher on funeral occasions.

Mr. Willcox was elected Clerk of the Tar River Association for the first time in 1878 at Conoconary. In 1881 he was again elected Clerk and Treasurer, and was re-elected at every subsequent session of the body. He ably served

the Association as Clerk and Treasurer for forty-one years, and for forty years he served consecutively, and held that office at the time of his death.

There are many things I would like to say about this dear brother. He did a noble work, and thus built to himself a monument more enduring than bronze or marble; for the work that he did will abide forever.

Soon after he commenced preaching he was happily married to Miss Josephine Mason of Northampton County, who survives him. To them were born seven children, five daughters and two sons. Four of the daughters and the oldest son are happily married. The youngest son and daughter are at home with their mother in this time of grief. The tender relation between Brother and Sister Willcox and their children was unique and beautiful.

Brother Willcox was in feeble health for many years, but he continued his work as pastor until the end. On the last Sunday in March, although unable to stand up, he filled his appointment at Turkey Branch sitting in a chair, and delivered his last message to this church of his early love. On the 16th of April, 1921, he finished his earthly course, and was buried in the family burying ground near his residence at four o'clock Sunday afternoon, April the 17th. A large concourse of people assembled to do honor to the memory of this man of God, who had done so much for the saving of the people in the communities where he labored. The funeral services were conducted by Revs. J. W. Kincheloe, of Rocky Mount, H. R. Miller, of Littleton, and the pastor of the neighboring Methodist Church.

Brother Willcox had many striking characteristics, chief among them were his love for the brethren, a burning passion for souls, untiring energy, profound humility and unfaltering faith in God. He is the last of the preachers who were leaders in the Tar River Association, when I came into it in 1885. They are gone, those noble men of God: Coppedge, Sledge, Cade, Duke, Hufham and now Willcox. I recently said to Brother Ezra Bowers: "Brother Willcox will be greatly missed." "You are mistaken," replied

Brother Bowers, "most of those who would miss him passed over before him."

ELDER EDWARD ROSSER NELSON.

The former Clerk and Treasurer, Rev. A. G. Willcox, who had faithfully served the Association through forty-four years, died in the spring of 1921. Therefore, at the ninety-first session of the Association which met in Littleton on the 5th of October, 1921, Rev. E. R. Nelson was elected Clerk and Treasurer. His many friends fondly hope that he may live to render as many years of service as his predecessor.

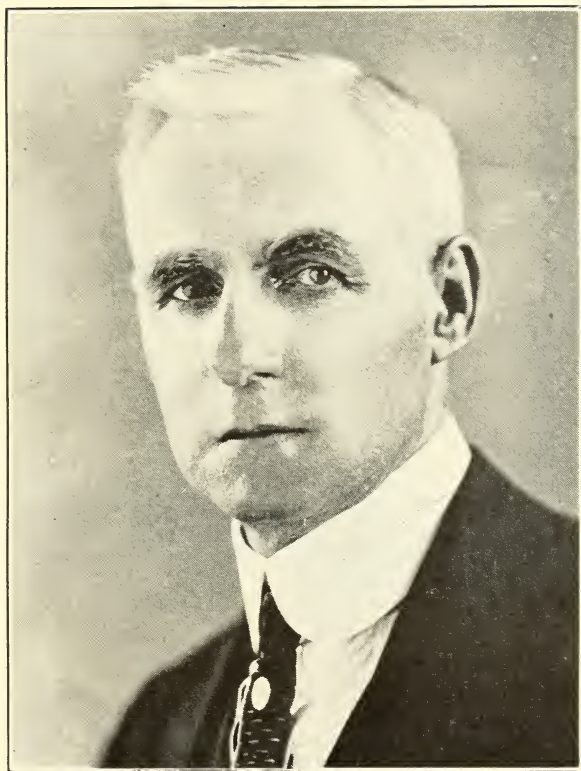
Rev. E. R. Nelson was born of Virginia parents in Columbus, Ga., January 3rd, 1870. When he was three years old his parents returned to Virginia and settled in Louisa County, where he was reared.

He was educated at Richmond College and Crozer Theological Seminary, graduating at the latter institution in June, 1902.

He has been pastor in several states. Soon after leaving the Seminary he held two pastorates in Virginia, Darville and Rocky Mount, and one in Geneva, Neb.

In March, 1911, he came from Rocky Mount, Virginia, to the Tar River Association and settled at Kittrell, and became pastor of the churches at Kittrell, Advance and Middleburg in the Tar River Association and Island Creek and Poplar Creek in the Flat River Association. He built the church houses at Kittrell and Advance.

In the spring of 1913 he accepted a call to the Baptist Church at Selma; but, being urged to return to the work around Henderson, he remained at Selma only eleven months. Since returning to Henderson he has been pastor of Poplar Creek in the Flat River Association, but his work has been mainly in the Tar River Association, where he has faithfully pressed the work and had a good degree of success. At present he is pastor of Bear Swamp, Bethesda, Middleburg, Norlina and Vaughan churches.



REV. E. R. NELSON  
Associational Director of 75 Million Campaign





He was director of the Seventy-five Million Dollar Campaign in the Tar River Association, and under his wise and energetic leadership the Association pledged considerably more than had been apportioned to it.

Mr. Nelson is an able preacher, a faithful pastor and a wise leader. He sings a good tenor, and endeavors to improve the singing in his congregations.

## CHAPTER XVIII.

### PREACHERS AND PASTORS.

#### ELDER JACOB O. ALDERMAN.

Jacob O. Alderman was reared on a farm in a Christian home in Sampson County, North Carolina.

His father, Rev. A. B. Alderman, for forty years pastor and leader in the Cedar Creek and South River Associations, often took with him, on his preaching trips, the boy who was to be his successor in the ministry. The father poured his life and spirit into the son, whom he baptized on May 13th, 1877, at the age of fifteen.

This son, J. O. Alderman, at the age of twenty entered Wake Forest College. After two years at Wake Forest he went to Richmond College, Richmond, Virginia, where he took his B. A. Degree in 1886.

For four years after leaving college he taught, also studying law the last of the four years. At Kinston he taught German and Science; in Judson College, Hendersonville, N. C., he taught Greek and Mathematics. In 1889, while teaching, he married Miss Mary M. Jackson, of Sampson County, North Carolina.

In the summer of 1890, driven by growing conviction of duty, he gave up law and entered the ministry. He was ordained October 30th, 1890, at Kinston, North Carolina, and went at once to his first pastorate at Bayboro, North Carolina. In the fall of 1891 he entered the Southern Baptist Theological Seminary and took an intensive course. In April, 1892, he became pastor of the church in Concord, North Carolina, where he labored four years. The membership grew under his ministry from fifty to one hundred and fifty. In April, 1896, he accepted a call to Washington, North Carolina. Rev. Duncan McLeod had a new church house well under way in Washington at the time. This house was completed within a few months, and was

dedicated on November the 29th, 1896, Dr. J. W. Carter of the First Church, Raleigh, preaching the sermon. At the Association in October, 1896, Pastor Alderman reported: Baptized 2, received by letter 5, total membership 31. When Mr. Alderman went to Washington he found in the town nineteen members of the church. In his pastorate of fifteen months he added more than thirty members. In addition to the churches already mentioned, he served in succession the First Church, High Point; City Missionary, Raleigh; the Baptist Church, Edenton; the Cashie Church, Windsor, and the Third Church, Durham. Failing health forced him out of the work for a year, and then for twelve years he was pastor of large country churches in Chowan and Bertie Counties. During the same period he was County Superintendent of Schools of Chowan County, and made a name as an aggressive and successful school man.

In the spring of 1918 he became pastor of the First Church, Pocomoke City, Maryland, declining flattering offers in the school world. Here he led his people in the Seventy-five Million Dollar Campaign to a large over-subscription of the amount asked of them. Also he led them through the Inter-Church-World campaign, and held them true to Baptist Polity despite strong Union sentiment, and under heavy pressure. Under his leadership this church has grown in membership and liberality.

#### ELDER E. C. ANDREWS.

Mr. Andrews is a native of Chatham County, North Carolina. He was born near Pittsboro, July 25th, 1875. He is a son of W. C. Andrews. His mother before marriage was Miss Sarah C. Fouchée.

He attended Mars Hill College and later spent one year at Trinity College and two years at Wake Forest College. After leaving Wake Forest he spent three years in the pastorate, and then went to the Seminary in Louisville for one year.

While at Wake Forest he served as pastor the following

churches, Ephesus in the Mount Zion Association, where he baptized about forty; Sulphur Springs in the Tar River Association, where about sixty-five were baptized; and New Sandy Creek in the Tar River Association, where about fifty were added to the church by baptism.

Since his college days, he has been in demand for pastoral and evangelistic work. He was pastor at Swansboro from November, 1904, for three years, and then in 1908 he went to Plymouth, where he labored successfully for four years. January the first, 1913, he became pastor at Kannapolis, North Carolina. He built a ten thousand dollar church house at that place, and one hundred and fifty were added to the church by baptism. From Kannapolis he moved to Mt. Holly, North Carolina, where he served as pastor for two years, baptized 60 and began the erection of a pastor's home. Being recalled to Plymouth, he returned to that place for a second pastorate, and led them in finishing their handsome brick church. April first, 1917, he entered his present (1921) pastorate with the Ivy Memorial Baptist Church, Newport News, Virginia. During this pastorate the church has paid an old embarrassing debt, built four Sunday School rooms, put in new pews, and one hundred and seventy-five have been added to the church.

On October the 26th, 1904, Mr. Andrews was united in marriage to Miss Mary Wilson, of Oxford, North Carolina. She is proving herself a real helpmeet to a hard-working pastor.

#### ELDER WILLIAM A. AYERS.

Mr. Ayers is a native of Surry County, North Carolina. He was born in 1874 and attended the free schools of the neighborhood. He was educated at the Baptist Academy at Pinnicale, North Carolina, and at Wake Forest College. He also studied at the Southern Baptist Theological Seminary.

He began his active ministry in the Tar River Association, where he served for several years, being pastor at Bethel, Hamilton and Elm City. From this field he went

to Hertford, and later became pastor of Blackwell Memorial Church in Elizabeth City. During this pastorate the church built a house of worship which, with some changes, it still occupies.

From Elizabeth City, Brother Ayers went to New Bern to become pastor of the First Baptist Church in that city. During this pastorate the membership of the church was doubled and the house of worship was enlarged and improved.

From Newbern he moved to Lynchburg, Virginia, having accepted a call to the pastorate of College Hill Church. This pastorate continued seven years, during which time nine hundred and sixty-five members were received into the church, an old debt of ten thousand dollars was liquidated, and a commodious Sunday School house was erected.

Mr. Ayers next moved to Newport News, Virginia, and became pastor of the First Baptist Church in that flourishing city. He continued here two years and then came back home and entered upon the pastorate of the Temple Church in Durham, where he served with great acceptability. Having been recalled to the old First Church of Newbern, he returned to the scenes of his early labors, where he is now (1921) engaged in the work of the kingdom. Being yet a young man, large possibilities doubtless lie before him.

#### ELDER JOHN EDWARD AYSUE.

Mr. Ayscue was born in Franklin County, North Carolina, December the 15th, 1873. His early education was received in the public schools of the neighborhood. When nearly grown he entered Whitsett Institute, where he spent four years, after which he went to Wake Forest College, from which he graduated in the spring of 1903, taking both the A. B. and A. M. degrees. From Wake Forest he entered the University of Chicago, and in two years graduated from this institution with the degree of Bachelor of Divinity.

He was licensed to preach in the summer of 1899 by New Bethel Church of the Tar River Association. He at once

began to preach and did supply work during his entire college course. He was pastor in Illinois all the time he was in the University of Chicago.

Returning to North Carolina he became pastor of Memorial Church in Greenville. Here he remained three years and rendered acceptable service. From Greenville he went to LaCrosse, Wisconsin, where he spent two successful years as pastor of the First Baptist Church. The climate of the North proving too severe he accepted a call to the First Baptist Church of Mexico, Missouri, where he remained about four years.

Just about the beginning of the World War he returned to North Carolina for a rest; and, after spending one year as principal of Epsom High School he accepted a call to return to Greenville as pastor of Immanuel Church. He led this congregation in erecting what perhaps in many respects is the handsomest and most complete church building in the Roanoke Association. At present (1921) he is pastor of the Baptist Church in Carthage.

Mr. Ayscue has not only been a successful pastor, but has rendered good service as an evangelist, and is in much demand for that kind of work.

#### ELDER C. T. BAILEY.

Dr. Bailey was a native of Williamsburg, Virginia, where he was born October 24th, 1835. He made a profession of religion in early life, and was baptized by Seuvant Jones. He enjoyed excellent educational advantages at William and Mary College and at Richmond College, graduating from the latter institution in the later fifties. He was ordained to the full work of the gospel ministry at Williamsburg in 1858. The ordaining presbytery was composed of Revs. W. A. Crandall, William Martin and W. M. Young, and he entered at once upon the work of the ministry.

In 1861 he went into the Confederate Army as a private, but health conditions were such that he was soon discharged



from the service. During the remainder of the War Between the States he preached to several country churches.

His North Carolina life commenced in October, 1865, when he became principal of Reynoldson Academy in Gates County, where he remained three years. In 1868 he removed to Edenton, and became pastor of that thriving church. In the fall of 1871, he became pastor of the Warrenton Church, and held this relation for five years.

In 1875 he purchased the Biblical Recorder and became proprietor and editor of that periodical, which he conducted with distinguished ability for nearly twenty years, or until on account of a paralytic stroke he was compelled to transfer the editorial management of the paper to his gifted son, J. William Bailey.

Dr. Bailey was president of the North Carolina Baptist State Convention in 1885 and 1886. He was a gifted writer, an able speaker and a man of affairs, which made him one of the wise leaders of his denomination in the State. He died July the 5th, 1895.

#### ELDER WILLIAM S. BALLARD.

Brother Ballard was born near Mount Gilead, in Montgomery County. He studied at Mount Gilead High School, Wake Forest College and the Southern Baptist Theological Seminary. He was licensed to preach in October, 1880, by Mount Gilead Church; and ordained in May, 1884, by Wake Forest Church. He served as pastor at Hamlet 1884 and 1885, at Franklin 1887 through 1889, at Southport from 1889 through 1891, at Hobgood, Dawson, Crowells, Tillery and Spring Hill 1892 through 1894. He returned to Southport as pastor in 1895 and closed his work there in 1896. From Southport he went to Masonboro Sound, and was pastor there from 1897 through 1899. He later served as pastor at Western Prong, Mount Zion, Hallsboro, Lebanon, Lisbon and at other points in Southeastern North Carolina. He married Miss Bettie Jewell, of Wake County. He was a devout man of God, and made good as a pastor and preacher. He finished his work with joy and went to his reward.

## ELDER JOSEPH G. BARKLEY.

For many years, this man of God was a faithful minister of the Word in the Tar River Association. He was a native, I think, of Nash County. His educational opportunities were limited, but he was a faithful student of the Bible, and was an acceptable preacher. A number of churches enjoyed his pastoral labors; and, during many years, he worked successfully in protracted meetings.

In 1863 he spent some time visiting North Carolina soldiers in the Army of Northern Virginia. He frequently preached to the men and had the privilege of baptizing a goodly number of them in the Rappahannock River. Among these was George M. Duke, who at once began to speak in public, and was for more than fifty years a bright and shining light in the kingdom.

Brother Barkley lived to a ripe old age, and was for several of the last years of his life a beneficiary of the Board for the Relief of Aged Ministers. A few years ago he laid aside the implements of warfare, and entered upon his reward.

## ELDER HENRY WILSON BATTLE.

Dr. Battle, son of General Cullen A. Battle, of the Army of Northern Virginia, and Georgia Williams Battle, daughter of Dr. Wilson Williams, of Georgia, and first cousin of Dr. William Williams, distinguished member of the first faculty of the Southern Baptist Theological Seminary, was born at Tuskegee, Alabama. In casting in his lot with North Carolina Baptists early in his ministry, Henry W. Battle was but preserving the continuity of family history, which began with his great-great-grandfather, Elisha Battle, the illustrious Baptist patriot of the American Revolution, from whom the large and influential family of North Carolina Battles descended. Dr. Battle was educated for the bar, and successfully practiced his profession for four years at his home town, and in the office of his uncle (by marriage),

Governor John Gill Shorter, at Eufaula, Alabama. Feeling Paul's "woe is me if I preach not the gospel," he entered the Southern Baptist Theological Seminary, and for one year sat at the feet of Drs. Boyce, Broadus, Whitsett and Toy. At the advice of Dr. Boyce and in response to the strong personal appeal of General Stephen D. Lee (an honored deacon of the church), who evinced an almost paternal interest in the son of his old comrade in arms, he accepted a call from the First Baptist Church of Columbus, Mississippi, and for four years served this noble church. Here Dr. Battle had the rare honor of being host to the Southern Baptist Convention at the beginning of his ministry.

Constrained by climatic conditions to reluctantly leave this delightful field, where his work had been signally blessed, and to assume a less onerous charge, he became, for a short period, pastor of the First Baptist Church of Bennettsville, South Carolina. From this point he heard and heeded the call of the State of his ancestors, and entered upon a series of pastorates in North Carolina, comprising in succession, Wadesboro, New Bern, Wilson, and, more recently, Greensboro and Kinston. From Wilson, Dr. Battle went to the pastorate of the historic and strong First Baptist Church of Petersburg, Virginia, where, perhaps, during his eleven years there, his pulpit power was most largely recognized. It was during this period that, after being heard at Martha's Vineyard by chairman of committee to select the Phillips Brooks preacher to deliver a series of mid-day sermons to the business men of Boston, he was unanimously chosen for that honor: while delivering that series (which he was invited to repeat the following year) he also conducted an evangelistic meeting, at night, for a Baptist church of that city.

In the midst of a meeting in the First Baptist Church of Richmond, Virginia, his throat became seriously affected, and specialists declared that he would have to leave the ministry. After months of absolute rest, his throat improved so materially that it was thought he might resume his pulpit work, if he would move to a more favorable climate. The

Divinity that shapes our ends now led him back to the Old North State. During the four years at Greensboro, the membership of the First Baptist Church, of which he had assumed the pastoral leadership, almost doubled in numerical strength, and out of its membership a flourishing church was organized in the rapidly growing West End; and a splendid church building, essential to Baptist progress and prestige in the city, was erected. From the First Church, Greensboro, Dr. Battle went to the First Baptist Church of Kinston. After a comparatively brief pastorate in Kinston, it became evident that the health of his family required a change of climate to a higher latitude, and he accepted a call to the High Street Baptist Church of Charlottesville, Virginia. The field offered not only the important inducement of a perfect climate, but an opportunity to educate his children at the great University, located at "The Athens of the South." During the eleven years of this pastorate, where he is now (1921) located, the cause committed to him has steadily prospered. The fact that the church more than doubled its apportionment for the Seventy-five Million Dollar Campaign may be accepted as an indication of this. His influence upon University and community life far transcends denominational lines.

Dr. Battle received the honorary degree of D. D. from Wake Forest College. As a preacher, it is, perhaps, sufficient to say he has delivered the introductory sermon of the Southern Baptist Convention, and the Phillips Brooks (undenominational) series of mid-day sermons to the business men of Boston. He has occupied, on special occasions, leading pulpits in New York City, Buffalo, Philadelphia, Baltimore, Washington, Richmond and other cities. He is in constant demand as a speaker on college and university rostrums, and in civic forums where minds clash over moral issues his voice is heard sounding no uncertain note. Intensely, though not narrowly, Southern, he delivered the Reunion Address for the United Confederates, when they celebrated their last reunion at the capital of the Confederacy; a memorial address in honor of Jefferson Davis at the Uni-

versity of Georgia; and an address in honor of Southern Youths, who lost their lives in the World War, under the auspices of the Southern Memorial Association at Atlanta, Georgia. He was selected to present medals of honor to "Sons of the American Revolution," who acquitted themselves with high credit in the World War, and, in association with General Pershing, recently discharged that pleasing duty at Richmond.

As active and diverse as are his engagements along social and literary and patriotic lines, he subordinates all things to his supreme mission, preaching the gospel of Jesus Christ.

Dr. Battle married Miss Margaret Stewart, daughter of Rev. J. L. Stewart, of Clinton, North Carolina, and from this happy union there have been born four sons and two daughters, all of whom are illustrating the highest traditions of family and section.

#### ELDER MARK BENNETT.

Mark Bennett was the grandson of Richard Bennett, who came to North Carolina from Maryland about 1760. He purchased a large body of land in Halifax County, and married Sylvia Smart, by whom he had six sons and four daughters. His first son was Isham, the father of Isham, Jr., of Warren County. His third son was Philemon, the father of Mark Bennett, the subject of this sketch. The Bennetts are of Scotch ancestry.

Elder Mark Bennett was born December the 22nd, 1798, and died in Nash County, North Carolina, at Transient Rest, the name he gave to his country home, August the 5th, 1875.

He was a man of profound and accurate learning, was familiar with the Latin and Greek classics, and daily read his New Testament in the original, noting changes made by translators of the English version, and critically studying the text. For many years he was a popular school teacher.

At first he was a preacher in the Kehukee Association,



but a careful examination of the differences between the Kehukee and the Tar River Associations resulted in his becoming a member of the latter body, where for many years he faithfully preached the word as a pastor and missionary, always refusing to receive from the Association compensation for his missionary work. This he did, not because it would have been unscriptural to have received compensation, but to prevent those who were opposed to missions from charging that he had been actuated by mercenary motives in changing his views; and so make the gospel of Christ of no effect.

He was an able minister of the word, and made an impression in the communities where he labored that time has not effaced. He wrote much for the religious press, and did not permit age and affliction to prevent him from doing this important work. He was the author of valuable doctrinal and historical pamphlets, which ought to be collected and published in a volume. He was a gifted writer of letters, and it is to be doubted whether any of his contemporaries equalled him in the delightful and useful department of letter writing. So far as the writer has read, Drs. Kingsbury and Hufham are the only men in the history of our State whose letters equal those of Mark Bennett.

He was twice married. His first wife was Mrs. Elizabeth Kettlewells Bridgers, a widow; whose maiden name was Routh. After her death he married Miss Ann Lewis Pope, of Halifax. Of his first marriage there were two children, Mark, Jr., a most promising young man, who died during his junior year at the University of North Carolina. He sleeps beneath a handsome monument erected by his class to his memory. There was one daughter, Susan, who married Henry B. S. Pitts, of Nash County. She died long ago.

Soon after the War Between the States, Mark Bennett was attacked with gangrene in one of his feet, which necessitated amputation. Although suffering greatly he continued to preach, sitting in a chair. Through all of his sufferings he was resigned and patient. The following, writ-



ten by Dr. T. R. Owen, of Tarboro, and published in the Biblical Recorder, is a fitting conclusion to this imperfect sketch.

"No one had stronger passions to control, and more stubborn prejudices to subdue; yet, in no one was there ever achieved a more complete victory over self and over sin. In malice a child, in understanding a man, his life was a continual rebuke to all that was false and wrong, but a bright and lovely example in everything which he believed to be true and right. In the pulpit and from house to house, at all times and in every place, by pureness, by knowledge, by long-suffering, by kindness, and by love unfeigned, he was approved to his Divine Master, and commended to every man's conscience in the sight of God. In subjection to bodily sufferings of unusual kind, and extreme severity, the outward man perished; yet the inward man was renewed day by day, until death was swallowed up in victory."

#### ELDER PHILEMON BENNETT.

Elder Philemon Bennett was the third son of Richard and Sylvia Bennett of Halifax County, North Carolina. His mother's maiden name was Smart. He was born in 1769, married Susannah Neal, of Warren County, North Carolina, July the 29th, 1790, who died March 31st, 1829, aged sixty-four years. He died November 14, 1851, aged eighty-two years. To them were born nine children.

Elder Bennett lived in Halifax County, North Carolina. He was an eminent Baptist preacher, and served churches in the Kehukee and the Tar River Associations.

He was doubtless present at the meeting which was held at Sandy Creek Church, in 1830, for the purpose of considering the advisability of organizing a new association, to be composed of churches from the Kehukee and neighboring associations. He must have approved of the movement; for he represented Fishing Creek Church, of which he was pastor, at the meeting at Sandy Creek in 1831, when the Tar River Association was organized. He preached

the introductory sermon and took an active part in the organization. He was again appointed to preach the introductory sermon at the session which met at Maple Springs in 1832. He was present and performed that duty.

At this session a committee was appointed to visit Fishing Creek Church, and enquire into the standing of the church, and Elder Philemon Bennett, the pastor, and report at the next Association. The committee discharged this duty and reported at the session of 1833, but the report was not recorded. It is probable that the trouble was local. Fishing Creek Church seems to have become extinct, as its name does not appear in the Minutes after 1836. Philemon Bennett, however, continued to co-operate with the churches of the Tar River Association; but, on account of the rapidly increasing infirmities of age, he was not able to attend the sessions of that body.

Elder Bennett was a good man, an able expounder of the word of God, and strove to exercise the office of a minister of Christ, as he saw his duty.

#### ELDER CHARLES MADISON BILLINGS.

Mr. Billings is a native of Virginia. He was born in Pittsylvania County. He was licensed to preach by Sharon Church, Virginia, August 18th, 1888, and ordained at Leaksville, North Carolina, January the 6th, 1891. He graduated from Wake Forest College in 1894 with the degree of A. B.

Brother Billings supplied the First Church of Danville, Va., in the summer of 1890. He was pastor of Memorial Church, Greenville, North Carolina, in 1895, and from 1896-1898 he was pastor at Packsville and Timmons ville, South Carolina.

Having been unable to secure data, I cannot give an account of his work since leaving Timmons ville. He is now (1921) at Windsor, Virginia.

ELDER WILLIAM P. BLAKE.

This minister was born in Martinsburg, Pennsylvania. He received theological training at the Southern Baptist Theological Seminary, from which he graduated in 1880. He was licensed to preach by Singer's Glenn Church, Virginia, in 1878, and ordained at Weldon, N. C., December the 12th, 1880.

He was pastor at Weldon and Rocky Mount, N. C., from 1880-1883. From 1883-1885 he was General Missionary to the Creek and Seminole Indians. He was pastor in Hennington, Kansas, 1885-1887. He was the founder and co-editor of the "Indian Missionary." In 1887 he became Superintendent of Amahaka Academy, Indiana.

I have been unable to trace Mr. Blake's record beyond this point, and his name does not now appear in the list of ministers in the Minutes of the Southern Baptist Convention.

FREDERICK A. BOBBITT.

Brother Bobbitt is a native of Warren County, the second son of Samuel L. and Damaris Bobbitt of Brown's Church.

He was converted in childhood and joined the church at Brown's, by which he was later ordained to the full work of the gospel ministry; W. B. Morton and T. J. Taylor constituted the presbytery.

He was educated at Buie's Creek Academy, Wake Forest College, and the Southern Baptist Theological Seminary. On various occasions while at Wake Forest, he did successful evangelistic work in the Tar River Association, and was a member of that body until he left school and entered the pastorate in another Association.

His first pastorate was at Pineville and Oak Grove in the Mecklenburg-Cabarrus Association, where he made many friends and did an excellent work. For several years he has been pastor at Drake's Branch and Charlotte Court

House in the Appomattox Association, Virginia, where he is doing a substantial work and is highly esteemed.

He married Miss Jessie Lassiter of Wake Forest. She is a woman of many accomplishments and is a helpmeet indeed to her husband.

#### NORMAN WALTER BOBBITT.

He is a son of J. R. and Mary Ann Fleming Bobbitt, of Warren County. He was born May 26, 1854, and born again when about twenty-one years of age.

December the 11, 1878, he was united in marriage to Bettie Y. Nicholson, a daughter of Adkin and Jane Nicholson, of Warren County. Soon after his marriage he moved to Franklinton, where he lived twelve years.

Almost immediately after locating in Franklinton he united with the Baptist Church in that place. He was a faithful worker in the Sunday School and in prayer meeting, and had some gracious experiences in prayer meeting work. During this period he was impressed with a divine call to preach the gospel; but, as his educational advantages were limited, he hesitated for a long time to enter upon the work.

In 1893 Brother Bobbitt returned to Warren County and joined Enterprise Church. Sometime later he was licensed to preach, and in 1905, having become a member of Vaughan Church and his services as pastor being desired, a presbytery was called, consisting of J. T. Edmundson, B. A. Bowers, S. L. Morgan and T. J. Taylor, and he was set apart to the full work of the gospel ministry. He has served as pastor of Bethlehem, Quankie, Harris' Chapel, Reedy Creek, Enterprise, Fishing Creek, Bear Swamp, Bobbitt's Chapel and Inez churches. He is still pastor at Bobbitt's Chapel and Inez. He has also done considerable evangelistic work.

Brother Bobbitt is an earnest preacher of the word and is noted for faithfulness, spirituality and piety.

JASPER NEWTON BOOTH.

Mr. Booth was born at New Hill, N. C. He was licensed to preach in 1883, and received the degree of B. L. in 1888 from Wake Forest College. He was ordained by Shady Grove Church in 1886. His pastorates up to the present century were Second Church, Durham, 1889 to 1891; Edgefield, S. C., 1891 to 1893; Union, S. C., 1893 to 1895; Lumberton, N. C., 1895 to 1897; and then in the Tar River Association, Washington, 1897 to 1899; Greenville Memorial Church from 1899 to 1902.

JOSEPH PAUL BOWERS.

This brother was the oldest son of Hon. William Ezra Bowers and Sallie Hunter Bowers of Halifax County. He was born in the Brinkleyville neighborhood the 26th of April, 1873, and died in Rex Hospital, Raleigh, on the 25th of April, 1913.

He was educated in local schools, Wake Forest College and the Southern Baptist Theological Seminary. He taught school in Nash County, where he made a fine impression on the community, and is highly esteemed by the people of that section.

After graduating at Wake Forest, he married Miss Alice Perry, who, together with three daughters, survives him.

He made a profession of religion and joined Bear Swamp Church in early childhood. Almost immediately his mind was turned toward the ministry and thenceforth he knew that preaching the gospel would be his life work. He was ordained by Bear Swamp. The presbytery consisted of A. G. Wilcox, G. L. Finch and T. J. Taylor.

After preaching for a short while in the Tar River Association he became pastor of Black Creek Church, Dovesville, S. C., in the Welsh Neck Association, giving all of his time to the one church. It was a delightful pastorate, and his work there was exceedingly successful. The people were greatly attached to him, and when it became apparent that

he could not live in that section on account of malaria, they urged him to take a long vacation, proposing to pay his expenses and provide a supply for one or two years, if necessary. Feeling that it would be impossible for him to live there, he declined their liberal offer, and became pastor of the church in Littleton, N. C. He remained here for two or three years, laid the foundation of their present beautiful house of worship, and then accepted a field in the western part of Virginia, where he labored for several years, and greatly endeared himself to the people. His health failing, he resigned and returned to the home of his childhood. Although feeble, he could not be idle and accepted work in Northampton County, which he could reach from his home in Halifax.

In the early spring of 1913 appendicitis developed. He was taken to Rex Hospital, where he died on the 25th of April, one day before the fortieth anniversary of his birth.

Brother Bowers was one of the world's noblemen, and a devout Christian, who, although dead, yet speaketh.

G. N. BRAY.

This excellent brother died in the prime of a vigorous young manhood. He was a native North Carolinian. I think from the eastern section of the State. He graduated from Wake Forest College and began his ministerial work in the Tar River Association as pastor of New Bethel Church. He may have been pastor of other churches and probably served Carey, near Henderson, and one or two churches in the Flat River Association.

For two or three years he was Superintendent of Education of Vance County. During this time he conducted a school of high grade in a building erected by Brown's Church for Sunday School purposes, known as "Tunstall's School House."

He died after a brief illness, leaving his young wife and one child. He was buried, I think, in Lenoir County, per-



haps in Kinston. His earthly life was brief, but the good he did can only be measured in eternity.

CHARLES VANCE BROOKS.

This godly man was born in Jonesboro, Moore County, North Carolina, April 10, 1869. He was the third of twelve children. He was reared in a pure and happy home, and inherited from his pious parents a love of purity and uprightness.

Education: Studied in Jonesboro and Carthage High Schools, Wake Forest College, and the Southern Baptist Theological Seminary.

Family: Married Miss Blanche Liles, of Jonesboro. To them have been born three boys and four girls. His wife attended lectures with him in the Seminary, and she is a tower of strength to him in his ministerial work.

Religion: He was converted at the age of eleven and baptized into the fellowship of the Jonesboro Baptist Church of the Sandy Creek Association, of which he was afterwards Clerk.

Life Work: He was licensed to preach and called to the pastorate of his home church, where he began his ministry in August, 1890. He preached his first sermon in Juniper Springs Church, near his father's home, from Luke 9:23. For several years he taught school and served country churches.

In 1906 he became pastor of Tarboro Church in the Tar River Association, where he remained two years. In 1918 he accepted a call to Red Springs, and moved to that town. He began his ministry there with 2 Cor. 5:14 as his first text and 1 Cor. 2:2 as his policy. There was some serious difficulties in the church which have been overcome, the discipline is positive and the fellowship delightful. Consideration for the pastor is one of the marked characteristics of this church.

Brother Brooks is diligently engaged in the Master's

business, and at the same time looking and praying for the coming of the King.

W. T. BROOKS, D. D.

Dr. Brooks was born on the 6th day of December, 1809, in Chatham County, North Carolina. He made a profession of religion in 1832 and was soon thereafter baptized. He entered the ministry and was ordained at Rives Chapel Church in 1836. Dr. Wait and Rev. Thomas Crocker constituted the presbytery. He graduated from Wake Forest College in 1839 and was for many years a professor in that institution.

He was for a long time Chairman of the Board of Trustees of Wake Forest College and that institution conferred on him the degree of Doctor of Divinity in 1874.

He took an active interest in his associational work, regularly attended the sessions of the State Convention and was President of that body for several sessions. He rendered faithful and efficient service in the ministry. He was pastor of Mount Vernon Church for thirty-two years and of the Henderson Church in the Tar River Association for twenty years. He also served other churches in the Central and Tar River Associations.

He was a friend indeed to young men striving to secure an education.

FREDERICK F. BROWN.

Dr. Brown was born in Jackson County, North Carolina, November 27th, 1883. He was reared to young manhood in one of the most obscure mountain sections of Western North Carolina.

His parents were plain, humble, God-fearing people. His paternal and maternal grandfathers and great-grandfathers were Baptist preachers; therefore, he was of the royal line of Baptist preachers, and he simply followed in the foot-

steps of his ancestors, when he responded to the Divine call.

He entered college intending to study law, but after graduating from Mars Hill and Wake Forest Colleges, he decided to enter the ministry. Realizing the necessity for the best possible training for his life work he returned to Wake Forest College and took the M. A. degree, and then entered the Southern Baptist Theological Seminary from which he graduated with the degree of Th. D.

While at Wake Forest he did some ministerial work in the Tar River Association, and whenever he preached large crowds heard him gladly. Before going to the Seminary he served the church at Roanoke Rapids acceptably and successfully. While a student at the Seminary, he was pastor of two or three village churches. After graduating, he became pastor at Harrodsburg, Kentucky. Later he was for sometime pastor of the First Baptist Church of Frankfort, Kentucky. Accepting the call of the First Baptist Church of Sherman, Texas, he moved to that city, where he is still located, doing a great work for the Master.

#### D. T. BUNN.

D. T. Bunn is a native of Nash County and his present address is Spring Hope. He entered the ministry after he became settled in life, and therefore did not have the opportunity of special preparation. Brethren G. M. Duke and G. W. May were doubtless helpful friends to him in his early efforts.

Brother Bunn's labors have for the most part been confined to churches in Vance, Franklin and Nash Counties. At present he is pastor of Randall Chapel and New Sandy Creek churches.

Brother Bunn is a devout man of God. His chief aim is to win souls and build up his people in the faith of the gospel, and in this work he is being blessed.

JOHN H. BUNN.

He is a son of Elder D. T. Bunn, of Spring Hope. He is an exceedingly promising young preacher. While a student at Wake Forest he supplied churches in the Tar River Association and in other sections, and his services have been very acceptable. Having graduated from Wake Forest, he is now a student of the Southern Baptist Theological Seminary in Louisville, further preparing himself for the great work to which he has been called.

BAYLUS CADE.

Baylus Cade, the son of John and Margaret Wright Cade, was born in Barbour County, Virginia, September 3rd, 1844, and died at Philadelphia, Pennsylvania, May 24th, 1918, and was buried at Louisburg, N. C., May 27th, 1918.

When he was seven years old his mother died, and when he was seventeen years old he lost his father by death. These early bereavements doubtless had much to do in producing in him great sympathy for orphans and other unfortunates.

Soon after his father's death, and, when he was about seventeen years old, he enlisted in the Confederate Army, and gallantly served through the four years of the war. Not having been included in the surrender and being an ardent Southerner, he started to join Kirby Smith and aid in carrying on the war in the Trans-Mississippi Department; but before proceeding very far he heard of General Smith's surrender. He, therefore, secured employment, and spent the remainder of 1865 on a farm in Virginia.

Being a Christian and desiring to make his life count in the world, he entered Richmond College in 1866, and remained there three years. While in college he and another student organized a Sunday School for the benefit of the poor children, which later resulted in the establishment of one of the large churches of Richmond. During this period he also preached to country churches in the neighborhood of the

city. He left college in 1869 and the same year became pastor of Teays Valley, St. Albans and Mud River churches in West Virginia. This was his first pastorate after leaving college.

On the 19th of January, 1870, he was united in marriage to Nannie J. Love, daughter of William A. Love, of Putnam County, West Virginia.

During the year of 1781 he was pastor of the church at Gallipolis, Ohio. He returned to West Virginia in 1872, and spent two years in traveling in the interest of St. Albans College, and had a good degree of success. After this he taught one year in the college. During these three years he also served churches as pastor. He continued to render pastoral services to various churches until 1879, when he became pastor of the Alderson Church, where he remained until 1881, when he returned to the Valley and engaged in farming and merchandising. In 1883 he was called again to Alderson and took charge of the church, remaining until 1885. During a part of this time he conducted a high school in connection with the pastorate. When he left Alderson he became president of St. Albans College. The latter part of 1885 he accepted a call from the Louisburg and Franklinton, North Carolina, churches and entered upon his work there. After one year he resigned at Franklinton to give the whole of his time to Louisburg. This pastorate continued six years. At the end of which time he became pastor of Venable Street Church, Richmond, Virginia, where he remained one year. After which he did evangelistic work in Ohio. Then he returned to Franklinton, North Carolina, as pastor, where he was also interested in the printing business. Later he graduated in law and was licensed to practice.

In 1896 and 1897 he was Chaplain of the United States Penitentiary at Fort Leavenworth, Kansas. In 1898 he was appointed private secretary to Governor Russell. In 1901 he moved to Morehead City and engaged in the practice of law, and in 1902 he moved to Waynesville and practiced law until he moved to Murphy in 1903 to become pas-



tor of the church in that town. After three years he was called to Lincolnton, where he remained doing an excellent work until 1908, when the needy condition of Boiling Springs High School so strongly appealed to him that he became Financial Agent of that institution. Later he became pastor of Boiling Springs Church, where he remained nearly five years. In 1915 he returned to the eastern part of the State and became pastor at Dunn for one-half of his time. In 1916 he supplied Wake Forest Church for six months. The same year he submitted to a serious operation at Rex Hospital, in Raleigh. After his recovery he accepted a call to Lenoir and served that church until November, 1917. He then resigned the pastorate and went to Philadelphia to give his personal attention to the completion of the type-setting machine which he had invented and which was being built in that city.

His health failing, he went to one of the city hospitals for treatment, but his earthly labors were finished, and the Master having use for him in another sphere called him, and he gladly obeyed.

Mr. Cade was a strong man, both in body and mind. He had an inventive mind, and invented several useful appliances, most of them were so much ahead of their time that they have not yet come into use. Perhaps, his greatest invention was a line casting, or line-o-type machine, which, when completed, will doubtless be of great service to printers and publishers. It seems a pity that he did not live to enjoy the fruit of his labor.

Mr. Cade was a man of many gifts and striking characteristics. He was perhaps at his best when preaching the gospel or advocating some position to which he was thoroughly committed. As a writer, both of prose and poetry, he holds an enviable position. His most striking characteristics were his love for God and every human being.

W. P. CAMPBELL.

This earnest minister of Christ was born June 4th, 1861, in Marion County, South Carolina. He came of Scotch



Presbyterian stock, the influence of which is a marked characteristic in his religion and ministerial life.

He was educated in the common schools of the neighborhood, where he was brought up, and in Thompson Military Institute of Siler City, North Carolina. In January, 1904, after entering the ministry, he attended Wake Forest College and took a course in pastoral Theology under Dr. Culom.

In early life he gave his heart to God. Almost immediately he was strongly impressed to preach the gospel, but he did not take up the work until middle life. The impression, however, continued and finally he gave up a very lucrative position and entered the ministry, knowing full well that as a preacher of the gospel he could expect little more than a bare living.

He was ordained to the full work by the Spencer Baptist Church in March, 1904. The ordaining council was composed of Revs. J. N. Stallings, D. D., C. G. Wells, M. E. Parish, J. M. Haymore and Deacon T. H. Kritzer. Mr. Campbell is considered an able minister, and is an earnest worker.

His first pastorate was at Seven Springs and other neighboring churches. He then served Allen Street Church in Charlotte. From Charlotte he went to Florida for the winter on account of his health. Returning to the State he became pastor of Wise and Gardner churches in the Tar River Association. On account of the health of his wife he returned to Florida and became pastor at Green Cove Springs and Hastings. His wife's health improving, he returned to North Carolina and became pastor of a group of churches in Catawba County. From there he went to Fuquay Springs and later accepted a call to Arlington Street Church, Rocky Mount; but on account of protracted illness was unable to do the work of a pastor. Therefore, he resigned the charge and went to the mountains to recuperate. In the fall of the same year he was supply pastor of the First Baptist Church in Rocky Mount. From Rocky Mount he went to Chadbourne, North Carolina, where for more than four

years he has been pastor and is also preaching at other nearby points.

God has wonderfully blessed Brother Campbell's work in the ministry and although he has passed middle life, his people fondly hope that he may be spared many years to break the bread of life to them.

#### THOMAS CARRICK.

This brother was born in Davidson County, North Carolina, April 11th, 1850. He attended school in the old-fashioned log-schoolhouse of the neighborhood. He afterwards attended a high school in High Point, of which Dr. J. B. Richardson was principal. Here he was prepared for college.

He entered Wake Forest College in September, 1871, and graduated Bachelor of Arts in June, 1875. In September, 1875, he entered the Southern Baptist Theological Seminary, then located in Greenville, South Carolina.

He was ordained by Lick Creek Church in 1877, and became pastor of the Baptist Church in Greenville, North Carolina, where he remained ten years. During this period he preached once a month at Washington and also at Pactolus, and built a house of worship at the latter place. Under his leadership the Greenville Church erected the present house of worship, known as the Memorial Church.

In 1887 he became pastor of the church in Lexington, North Carolina, where he remained ten years. While here he gave some time to various country churches.

In 1897 he located in High Point, where he still resides. During the past twenty-four years he has been actively engaged in preaching the gospel. He has served various town and country churches and has had great success in winning souls and building up the churches.

#### JOHN L. CARROLL.

Dr. John Lemuel Carroll was born in Duplin County, December 21st, 1836. At the early age of nine he made

a profession of religion, and united with the church at Beaver Dam. By this church he was licensed to preach in January, 1858.

He studied at Wake Forest College and the University of North Carolina, and graduated with distinction from the University in 1863. He was ordained at Wake Forest, in the College Chapel, May 12th, 1862. While in college he was pastor of nearby churches. After his graduation he continued to serve churches in his native State. Among these churches was Maple Spring in the Tar River Association to which he gave his whole time.

Mr. Carroll was also a professor in Oxford Female College. He afterwards became pastor of the Oxford Church. In 1869 he canvassed the state for St. John's College, Oxford. In this work he was very successful.

He afterwards resided at Wake Forest, was a member of the Board of Trustees and was Secretary of the Board. During this time he was pastor of several country churches.

In March, 1871 he became pastor of the church in Warrenton, Virginia, where he remained for more than ten years. Returning to North Carolina in the early eighties he became pastor of the First Baptist Church in Asheville, where he continued for several years, and did an excellent work. Later he led in the organization of the French Broad Church, Asheville.

His last work was with the church at Chapel Hill, where his labors were crowned with good results, and where he finished his course with joy on the 26th of June, 1895.

#### R. D. CARROLL.

Brother Carroll is a native of Pitt County. He was educated at Wake Forest College and the Southern Baptist Theological Seminary.

His only work in the Tar River Association was at Williamston, where he had a good degree of success. Since leaving the Tar River Association he has held several im-

portant pastorates and now (1921) is pastor of Allen Street Church, Charlotte.

JOSEPH E. CARTER.

Mr. Carter was the only son of Percy and Priscilla Carter. He was born at Murfreesboro, North Carolina, on February the 6th, 1836.

Intending to devote his life to the practice of law, he read law in the office of Judge W. N. H. Smith, who was afterwards Chief Justice of the Supreme Court of North Carolina. Later he studied in the popular law school of Judge Pearson, who was also for a long time Chief Justice of our Supreme Court. He was well prepared for the practice of law, but the Lord had another work for him.

When quite young he made a profession of religion and united with the church, but afterwards withdrew from the church. On the 11th of January, 1859, he renewed his Christian profession and was restored to the church. On the 30th of the same month he was licensed to preach, closed his law office, and began preparing for his great life work. He entered the Theological Department of Union University of Murfreesboro, Tennessee. The distinguished Dr. J. M. Pendleton was in charge of that department. Mr. Carter preached his first sermon in the Baptist Church of that town to a colored congregation on Sunday, May the 15th, from John 3:16. He vigorously prosecuted his studies, taking the whole course, until the exercises were suspended on account of the war on April the 16th, 1861. The faculty conferred on him and his class the degree of A. B. He preached as opportunity offered during his stay at the University.

He was united in marriage to Miss Priscilla Burton on the 14th of May, 1861, and at once returned to his home in Murfreesboro, North Carolina. Here he was ordained to the full work of the gospel ministry on June the 30th of the same year. The ordaining presbytery consisted of Reverends A. McDowell, A. M. Poindexter, and R. R.

Overby. He administered the ordinance of baptism for the first time in the Meherrin River at Murfreesboro, September 15th, 1861. This service was especially interesting, because three of his sisters were among the candidates.

On the 21st of September he went to West Tennessee, where he taught school and preached to country churches and to the soldiers of the various military camps. In August, 1862, he went to Murfreesboro, Tennessee, and served the church there as temporary pastor. In the beginning of 1863 he accepted a call to churches in the neighborhood of Rome, Georgia, and also preached to soldiers in the camps. Early in 1864 he was called to Forsythe, Georgia, and continued in this work until the church was forced to disband on account of the pressure of Sherman's Army. He then returned to Murfreesboro, North Carolina.

Residing at his old home, he preached to the neighboring churches and to the soldiers in various camps until the close of the war. During this time he conducted many protracted meetings, the most successful of these were in Edenton, Elizabeth City and Murfreesboro. In July, 1865, he left North Carolina and settled in Danville, Kentucky, where for three years he ably served as pastor the various churches, and also later as evangelist of the General Association of Kentucky. In March, 1868, he accepted a call to the pastorate of the church in Huntsville, Alabama, where he was eminently successful, and where he continued until the close of 1870. In 1871 he labored in the great work of building a home for the orphans of Confederate soldiers of Mississippi. Following this work he became pastor of Mays Lick Church in Kentucky, where he remained until the fall of 1873. From this time until January, 1880, he worked in the following relation as pastor of Lebanon and Lancaster, Kentucky, until August, 1874; then for the endowment of the Theological Seminary during the great centennial movement until 1878. During this period of agency work he also served various churches. From March, 1878, through the year of 1879 he was pastor of Nicholasville and Mt. Pleasant churches, Kentucky.



In January, 1880, his work in the Tar River Association commenced as pastor at Wilson and Tarboro. He resided at Wilson, but also preached at Tarboro, Rocky Mount and Toisnot. During this period he did much missionary work. He continued in this field until January, 1882, when he became pastor at Hendersonville, North Carolina, where he continued until 1885, when he became editor and proprietor of the Western North Carolina Baptist.

This was his last work. He ably conducted and edited this paper, until his death, which occurred at noon on Sunday, February 24th, 1889.

Mr. Carter was a man of rare intellectual gifts, a devout Christian, an able and successful minister, a loyal Baptist, who maintained the doctrine of God's word faithfully and fearlessly.

#### NEEDHAM BRYAN COBB.

Dr. Cobb was born in Jones County, North Carolina, February 1st, 1836. He graduated B. A. at the University of North Carolina at the age of eighteen in 1854, and received the Master's degree in 1856. Judson College conferred on him the honorary degree of D. D. in 1889.

After graduating Dr. Cobb taught school until 1857. He then read law with Chief Justice Pearson and located in Greenville, North Carolina, practiced his profession in Pitt, Wayne and Green Counties.

In October, 1869, he left the Episcopal Church, in which he had been a vestryman, and was baptized in Greenville by Rev. Henry Petty. In 1860 he was ordained in Wilson, the ordaining presbytery was composed of Revs. Levi Thorne, J. B. Solomon, Henry Petty, G. W. Keene, W. C. Lacy and J. G. Barclay. Mr. Cobb at once entered actively into the work of the ministry.

At the breaking out of the War Between the States he became Chaplain of the 14th North Carolina Regiment, and afterwards rendered distinguished service from 1862 to the close of the war as Superintendent of Army Colport-



age. After the close of the war he and Dr. Hufham edited the *Daily Record* of Raleigh for six months, and then he became Corresponding Secretary of the Sunday School Board.

Dr. Cobb served the State and his denomination as teacher, editor, newspaper correspondent and historian. In all of these departments he rendered eminent service, but he did his best work as a preacher and pastor. He also did good work on mission fields and in destitute sections.

During his long and successful career as a minister of the gospel he served various churches as pastor, notably Goldsboro, Elizabeth City, Second Church, Portsmouth, Virginia; returning to North Carolina he served as pastor in Shelby, Lincolnton, Lilesville, Rockingham, Fayetteville, Chapel Hill, Waynesville, Morganton, Hickory, Hillsboro, and later Gardners and Sharon, in the Tar River Association. During this protracted period of pastoral work he frequently engaged in teaching and was president of Wayne Institute and Normal College; professor of Latin and Greek in Goldsboro Female College, and was also principal of Lilesville High School. He was for three years, 1879, 1880 and 1881, president of North Carolina Baptist State Convention, and at nine sessions he served the Convention as one of its recording secretaries. For four years he was pastor and secretary of the Board of Missions of the North Carolina State Convention.

Dr. Cobb was from 1865 through 1893 editor of the *North Carolina Almanac*. He was author of "Reply to Gray's Elegy," "Cold Water," and various other poems which were published in a volume entitled, "Poetical Geography of North Carolina and Other Poems." A distinguished literary gentleman pronounced his "Reply to Gray's Elegy" as fully equal to the "Elegy," and had his children to memorize it, when they memorized the "Elegy."

Dr. Cobb was twice married. His first wife was Miss Martha Louisa Cobb, of Pitt County, whom he married December the 27th, 1859. To them were born twelve children. One of his sons, Professor Collier Cobb, is a dis-

tinguished member of the faculty of the University of North Carolina. His second wife was Miss Ann DeLisle Fennell, of Sampson County, to whom he was married September the 3rd, 1891. To them were born three children.

Dr. Cobb lived long and well. He died on the 31st of May, 1905. Dr. Hufham said of him, "No minister in North Carolina has served better the Baptist churches and the people of this State in his day and generation than Needham Cobb, and no man was ever less of a self-seeker. Coming to our denomination from a home of culture, and with the best intellectual equipment that our State or the South afforded in that day, he was peculiarly fitted for the organization of the Baptist churches in our towns, just when the wealth and intelligence of the country was moving into the county seat, and the Lord sent us Needham Cobb for this purpose."

He loved the people of his native State, and was loved by a large circle of his friends.

#### TRELA D. COLLINS.

Trela D. Collins was born near Olive Chapel Church, in Wake County, North Carolina. His family moved to Randolph County, while he was still a lad.

He graduated B. A. from Wake Forest College in 1910; from Crozer Seminary in 1913, and received the M. A. degree from the University of Pennsylvania in 1914.

He has served three churches as pastor, Broad Street Baptist Church, Philadelphia, three years; Linden Baptist Church in Camden, N. J., three years; Louisburg, N. C., two years. He is now (1921) Secretary of the Alumni Association of Wake Forest College.

#### PATRICK CONNELLY.

Mr. Connelly was probably a native of Franklin County and was prominent in the early history of the Association,

but, like many others, was content to work and leave no record on earth of his life and labors. His record is on high.

#### GEORGE WASHINGTON COPPEDGE.

In 1844 Rev. George W. Coppedge was born in Nash County, North Carolina. And on Friday night, October the 9th, 1914, he finished his course with joy and passed to his reward. In 1865 he was born of the Spirit, and united with Peach Tree Baptist Church.

Feeling called of God to preach the gospel he was licensed in 1876 and ordained to the full work of the ministry in 1880.

His early educational advantages were very meager. When he entered the ministry he could not read. He at once set about learning to read in order that he might read the word of God, for he realized that he was greatly handicapped by his ignorance. His struggles to overcome this ignorance and his triumph over it makes a pathetic and inspiring story.

Feeling the need of an education himself he determined that his children should enjoy the advantages which had been denied him. He, therefore, moved to Wakefield, where there was a good school, in which he placed his children. Realizing that, as God had called him to preach, it was his part to prepare as far as possible for this great work he entered school with his children, and with them learned the alphabet and took the first steps in learning. But they were young and soon left their father behind. His slowness to learn to read and the fact that he had to plod through work over which his children passed with ease, caused him great grief. He rejoiced that his children could learn so easily, but grieved over his own slowness.

An old Bible, which is now highly prized by the family, was used by him during this period of discouraging struggles, is marked through and through with stains of his tears. His mind was bound by fetters of ignorance, but he would not give up, and it may be truly said of him that he "re-

sisted unto blood striving against" ignorance. Finally, through great and persistent efforts the light began to break in, and he learned to read. Subsequently, his efforts in this direction were comparatively easy. Having fully surrendered himself to the service of God he triumphed over his obstacles and won a victory rich in glorious results. The work and successes of his after life compare favorably with those of men whose education was far superior to his.

Perhaps chief among the striking characteristics of Brother Coppedge was absolute consecration to the will of God. His one prayer was "What will thou have me to do?" Having received an answer to this prayer he at once set out to work, crying with Paul, "This one thing I do." All through his ministry his chief aim was to do the will of God.

He literally lived and walked by faith. In the darkest day and in the face of the most discouraging conditions, he bravely went forward, fully assured that God was with him, that the light would come, that the difficulties would be overcome, and that victory would be achieved. It was his abiding faith that enabled him to win many glorious victories where otherwise there would have been disastrous failure. Such a faith as his in the God whom he served could not fail.

Being a man of strong convictions, it mattered not how great the opposition, when once convinced of the right, he calmly and with determination maintained his position. He threw his whole being into whatever he undertook and succeeded because he did not expect to fail.

He was a pioneer and rarely built on other men's foundations. He chose to work among the destitute in unpromising fields, and usually succeeded in building up active, self-supporting churches. He greatly rejoiced when he could resign these churches to pastors who had enjoyed greater advantages than he and himself enter other fields which were in sore need of pioneer work. His early struggle eminently fitted him for this kind of service.

Another distinguishing characteristic was his passion for

souls. He found his greatest joy in winning the lost to Jesus. He rarely lost an opportunity to win a soul. Being a man of the people, with whom he lived in the most intimate relations, his opportunities to win friends to the Master were frequent; and, having the heart of a tender shepherd, it was his privilege to comfort and strengthen the weak and sorrowing.

He was a man of one book, the Bible, and the Bible alone was the man of his counsel. He loved it, he comprehended it and preached its great fundamental truths and the people delighted to hear him.

During his ministry, Mr. Coppedge served a large number of churches in the Central, the Flat River, the Raleigh and the Tar River Associations. He was a faithful and efficient minister and pastor.

He had often expressed his desire to die in the harness, which was literally fulfilled. The Tar River Association, of which he was a member, had just closed its eighty-fourth session when he was stricken with paralysis and died two days later. He had taken an active part in the business of the Association, and had the pleasure of bringing into the body two new churches, which he had constituted during the past year.

He was neither learned nor eloquent, but the text from which Rev. George M. Duke preached the funeral sermon adequately and appropriately describes him, "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." Acts 11:24.

#### J. S. CORPENING.

Mr. Corpening was born near Morgantown, in Burke County, North Carolina, and reared among the foothills of the "Land of the Sky." His parents were J. H. and Martha E. Corpening. In early life he attended the public schools of the neighborhood and later enjoyed the benefits of studying in the late R. L. Patton's School. He graduated from Wake Forest College with the degree of Bachelor of Arts. He also pursued a course of study at the Southern Baptist



Theological Seminary, graduating with the degree of B. Th.

His first pastorate was at Burlington, North Carolina. His only work in the Tar River Association was with the church at Washington; from Washington he went to South Carolina, where most of his ministerial life has been spent. In South Carolina he has held several important pastorates, and is now (1921) pastor of the First Baptist Church in Lancaster. He has made a specialty of Sunday School and evangelistic work. Although inviting positions have been offered him he has refused to turn aside from the pastorate, for he feels that this is his God appointed work.

#### BRAXTON CRAIG.

This faithful minister of Christ was born in Bertie County, North Carolina, October 8, 1863. In his early childhood his father died and he was deprived of the care and guidance of a father; but his mother was a noble, capable woman, and he and the other children were well reared, he becoming a minister of the word, and his brother, Locke Craig, serving the great State of North Carolina for four years as Governor.

Mr. Craig entered the University of North Carolina in 1880, where he spent about three and a half years. He was ordained to the full work of the gospel ministry November 16, 1895, and at once entered upon his life work.

His first pastorate was at Ahoskie, where he remained six years, serving at the same time a strong church in the country. Resigning this field, he accepted a call to West Norfolk, where he labored successfully for three years. But all this time his heart was in North Carolina, and when a call came to him from the church in Tarboro, he promptly accepted it and faithfully served this difficult field for three years. Leaving Tarboro he settled with the church in Rocky Mount, where for six years he labored faithfully and wisely, laying the foundation on which that strong church has been built. After this he spent two years working with



the State Mission Board as evangelist and enlistment man in Eastern North Carolina. Resigning his work with the Board, he labored one year at Mount Olive, and then moving to Monroe, labored four years in that important center. The Judson Centennial Movement being on, he resigned the Monroe pastorate and spent nearly three years with the Foreign Mission Board of North Carolina. Having finished his work for the Judson Centennial, he moved to Timmons-ville, South Carolina, and from Timmons-ville he came to Farmville, North Carolina, where he still (1921) resides and labors.

Mr. Craig is by nature, training and experience well equipped for the work of the ministry; and, as he is yet in the midst of vigorous manhood, we may expect him to render much more service in the kingdom for the King.

#### ARCHIBALD CREE.

This able minister of the word was born at Saltcoats, Ayreshire, Scotland. He studied at Glasgow University, also at the Theological Seminary of the Evangelical University, Glasgow, Scotland.

He was licensed and ordained January, 1867, by Ismerloithers Congregational Church. He was afterwards pastor at this place for ten years. He was pastor at Ware, Hertfordshire, Scotland, from 1876 to 1882. After this he came to the United States and settled near Henderson, North Carolina. In a few years he changed his views in regard to the act and subjects of baptism, and united with the First Baptist Church in Henderson, where he was ordained to the full work of the gospel ministry in November, 1891. The ordaining presbytery consisted of Revs. Robert Van Deventer, William R. Gwaltney and T. J. Taylor.

Mr. Cree served with great acceptability churches at Roxobel, Rich Square, Jackson, Seaboard and Piney Grove, in the West Chowan Association, and Littleton, Vaughan, Macon, Gardners and Marmaduke, in the Tar River Asso-

ciation. He also held successful evangelistic meetings outside of his own work, assisting pastors.

About ten years ago Mr. Cree moved to Louisville, Kentucky. Since settling in Louisville he has served churches in the country and the neighboring towns; but, having given up active work he is now (1921) quietly waiting the call of the Master to a larger service.

THOMAS J. CRISP.

This brother was born near Conetoe, Edgecombe County, North Carolina, November 3, 1863. His educational advantages were very limited, but he has done a good work.

He was licensed to preach by Mildred Church, near Tarboro, and was ordained by this church to the full work of the gospel ministry. His labors have been confined mostly to Edgecombe and Martin Counties.

He has served the church at Mildred, where he was ordained, for more than twelve years; at Piney Grove, in Martin County, for ten years; and at Oak City, where he is still (1921) pastor for more than seventeen years. His present pastorates are Conoho (Oak City) two Sundays a month, and Piney Grove and Mildred. His work has prospered and his people love him.

T. S. CRUTCHFIELD.

T. S. Crutchfield was born in Chatham County, North Carolina. April 3rd, 1868. He received the A. B. degree from Wake Forest in 1900 and the same year, on the seventeenth of November, he was ordained at Rocky Mount. He attended the Southern Baptist Theological Seminary the year of 1903 to 1904, having resigned the pastorate at Tarboro for this purpose.

In 1904 he became pastor of the churches at Roanoke Rapids and Rosemary, and remained two years. Resigning this pastorate he served at different times the following churches: Hertford, Thomasville, Western Avenue (States-

ville), and for six years he served a group of churches with Gatesville as headquarters. In 1919 he returned to Roanoke Rapids, and is still (1921) pastor of this flourishing church, where he is doing an excellent work.

November 18, 1908, he was married to Miss Lillie Mae Bagley, of Hertford, North Carolina. Mrs. Crutchfield was an orphan and for two years was an inmate of the Thomasville Orphanage. They have three children, two boys and a girl.

#### JOSIAH CRUDUP.

Mr. Crudup was born March 5th, 1870, near Poplar Springs Baptist Church at the old Crudup homestead in Franklin County, North Carolina. He is a son of Dr. E. A. Crudup and Mrs. Columbia Crudup, and a grandson of Rev. Josiah Crudup, who was also prominent in politics and served his district in Congress.

Mr. Crudup attended country schools and afterwards entered Wake Forest College, graduating in 1890. For two years he taught in High Point Female College, after which he graduated from the law school of the University of North Carolina, and in 1893 obtained license to practice law.

He married Miss Corelli Remfry of High Point, North Carolina, in 1893.

In 1894 he located in Union, South Carolina, where he practiced law, and edited the Union Times, the county paper of Union County. From Union he moved to Louisburg, North Carolina, where he practiced law for twelve years and built a home.

From his graduation at Wake Forest he actively engaged in religious work, especially in the Sunday School Department, where he was both teacher and superintendent. He was also a deacon of the church. During this period he frequently preached, supplying for pastors and holding protracted meetings.

In the fall of 1899 he definitely decided to give up the practice of law, in which he had been eminently successful,

and devote his life to the gospel ministry. In December, 1899, he was ordained at Louisburg, North Carolina, to the full work of the ministry; Revs. Forest Smith, G. M. Duke and J. D. Hufham, D. D., composed the presbytery. Mr. Crudup says: "This is one of three very great events in my life. The first was when I was converted in 1884, under the pastorate of Dr. R. T. Vann, while I was a student in Mr. J. C. Caddell's Academy at Wake Forest; the second was when I secured Miss Corelli Remfry to become my wife, and the third was when I definitely decided to give my life to preaching the gospel and was ordained to the ministry."

Mr. Crudup's first pastorate was at Hot Springs and Marshall, in Madison County, where he remained two years. He then became pastor at Washington, North Carolina, where he did excellent work, and remained for four years. From Washington he went to Elizabeth City, North Carolina, to become pastor of Blackwell Memorial Church. Accepting a call to Rockingham, North Carolina, he moved to that flourishing town where he remained six years, built a new brick church, and had a prosperous pastorate. From Rockingham he moved to Timmonsville, South Carolina. He remained there nearly five years and left in response to a call from the old First Church of Dalton, Georgia, where he is still (1921) pastor. He is doing a great work in this church and also in the North Georgia Association of which he is Moderator.

Mr. Crudup comes of good stock and is fully maintaining the reputation of his family.

#### JOSEPH R. CULLOM.

This brother is a native of Halifax County, North Carolina. He is a son of the late John J. Cullom. He was converted in early boyhood, and joined Quankie Church. He was ordained at Bear Swamp Church. The ordaining presbytery consisted of Revs. A. G. Wilcox, G. L. Finch and T. J. Taylor.

He graduated from Wake Forest College and the Southern Baptist Theological Seminary. From the Seminary he was called to Allendale, South Carolina, where he is still (1921) pastor.

He is an able minister of the word and a successful pastor.

#### WILLIS RICHARD CULLOM.

Dr. Cullom, son of Joseph J. Cullom and Mary Eliza Cullom, was born on a farm in Halifax County, North Carolina, January 15th, 1867. One need not be reminded of what it meant to spend early childhood on a poor farm in the South during reconstruction days.

In the community where Dr. Cullom was reared church and educational facilities at that time were poor, but his parents were devout Christians and his father had been a school teacher, so that he enjoyed advantages denied to most of his associates. Doubtless the influences of his early home life inspired in him the purposes which made him the man that he is.

He clerked in a country store in Warren County from 1882 to 1885. After which he studied and taught with the Rev. G. L. Finch in 1885 and 1886.

Impressed that he was called of God to preach the gospel and desiring to make the best possible preparation for his life work, he, on the first of September, 1886, entered Wake Forest College, from which he graduated with the degree of A. M. in 1892. During his college course he was pastor at Warren Plains four years, and served other country churches in the Tar River Association, and also in the Central and Flat River Associations.

He entered the Southern Baptist Theological Seminary, October 1, 1892, took the Th. M. degree in 1895. He spent 1895 and 1896 working toward the Th. D. degree, but a spell of typhoid fever interrupted the work.

He began teaching at Wake Forest College in 1896 as professor of the Bible, and still (1921) occupies that im-



portant position. He took the Th. D. degree in Louisville, Kentucky, in 1903 and in 1915 received from Richmond College the honorary degree of D. D. In June, 1918, the college gave him a furlough to become general manager in North Carolina of the Million Dollar Educational Campaign. The next year the Baptist Seventy-five Million Dollar Campaign being on, he was made organizer of that great work for North Carolina, and carried it forward to a glorious success. In September, 1920, having finished his work in the Seventy-five Million Dollar Campaign, he returned to his first love, the School of the Bible at Wake Forest College. During all his life, as a student and teacher, he has been an active pastor of churches, and has an enviable reputation as preacher and pastor.

He was married to Miss Fannie Farmer of Louisville, Kentucky, June the 2nd, 1897. She is indeed a helpmeet to him. To them have been born two boys and three girls. One boy and three girls are living.

If Dr. Cullom was asked to name the one thing that has been the greatest factor in his life, he would doubtless promptly answer: "By the grace of God, I am what I am."

#### L. M. CURTIS.

Elder L. M. Curtis was born June 25th, 1852, and was called to his reward July the 28th, 1908.

#### *Early Life.*

His parents being farmers, he spent his early life on the farm, and experienced the hardships and labors of farm life. In his childhood he lost his father, and his only brother being in the Confederate Army, brought the responsibilities of caring for the family on him at an early age. When he was sixteen years old the family was broken up on account of the death of his mother and he was left alone in the world. He proved equal to the necessity, and made his way in the face of great difficulties. He was a native of Moore, but his



mother moved to Randolph, and he was brought up in the latter county.

### *Educational Struggles.*

He was possessed by a worthy ambition to be of the very largest possible service in the world. But the condition of the country consequent upon the close of the War Between the States and Reconstruction in the South threw obstacles in his way that made it well-nigh impossible for him to procure the education necessary to fit him for the work to which he aspired. No helping hand was extended, but he courageously undertook to educate himself. He entered school, lived in a little room, did his own cooking and washing, and soon made sufficient progress to teach in the lower grades one-half of the day that during the other half he might be taught in the higher grades. His progress was so rapid that he was soon able to teach in the public schools. At the same time he kept up his studies until he was prepared to enter Rutherford College, where he completed his college course.

### *A Teacher.*

His first work after leaving college was at Mt. Vernon Springs, where he was associated with Capt. Siler in conducting a high school. While here he and a son of Mr. Kader Vann, of Sampson County, became warm friends. Later he was engaged to conduct a private school near the residence of Mr. Kader Vann with whom he boarded. He continued to conduct this school for six years, during which time he was actively engaged in religious work.

### *Two Important Events.*

The first of these was his marriage to Miss Dora, a daughter of Mr. Kader Vann. She was a pupil in his school and he boarded in her home. A friendship sprang up be-

tween them, which ripened into love, and resulted in a happy marriage on the 22nd of February, 1881. For twenty-seven years these two walked together, supporting each other, through all the labors and trials of life. Mr. Curtis attributed much of whatever success he obtained in life to the sympathetic co-operation and helpfulness of his wife.

Up to this time Mr. Curtis was a devoted and active member of the Methodist Church, and was for a time a local Methodist preacher. One Sunday morning he heard his pastor say: "I am going to do a thing at my next appointment that I am not certain the Bible teaches, but our Discipline requires it, and that is enough for me. All who desire their babies baptized, bring them at my next appointment." That set Mr. Curtis to thinking and investigating and finally lead him to become a Baptist. He was baptized into the fellowship of Mount Gilead Church by Mr. Pope, the pastor. Having identified himself with the Baptists and being impressed that God was calling him to preach the gospel, he determined to give himself wholly to the ministry. Having been ordained to the full work of the ministry, he at once entered our Seminary at Louisville, where he completed the Theological course in English in one year and received his diploma. He ardently advocated Seminary training.

### *Conclusion.*

Mr. Curtis was for a long time a member of the Board of Missions and Sunday Schools, and also a Trustee of Chowan Baptist Female Institute, and in both these relations he was deeply interested.

After leaving the Seminary, Mr. Curtis entered ardently into his work as a minister, and was a successful pastor in another section of the State, until he was called to the great Tar River Mission Field, where he began his work early in 1889 and continued to the end of 1892, when he accepted a pastorate in the Chowan Association, where he continued to labor until called by the Master to a higher and larger

service. Both in the Tar River and Chowan Associations he rendered faithful service and had a good degree of success.

This man of God evinced rare ability as preacher and pastor. As friend, counselor and citizen he could be trusted to the fullest extent. He was a man of strong convictions, respected the rights of others, and was devoted to every enterprise that had for its end the welfare of man.

### C. Q. DAVIS.

He was born April 1st, 1862, near Elizabeth City, North Carolina, and was reared in that place. When he was twenty-one years old he moved to Virginia, and it was from that State that he went to the Crozer Theological Seminary to prepare for the ministry. He graduated from Crozer in 1891. Later on he went back to Crozer and took a post-graduate course and was given the degree of Bachelor of Divinity. In January, 1892, he became pastor of the Elm City, Battleboro and Enfield churches in the Tar River Association, which he served until May the 1st, 1893. This was his first pastorate. He was the pastor of the First Baptist Church at Cumberland, Maryland, for nearly seven years. Then for nearly four years he was pastor of the Emanuel Baptist Church of Camden, New Jersey. Next he was acting pastor of the First Baptist Church of Little Rock, Arkansas, for about five months, while the pastor was abroad in Europe and Asia. From here he went to the South Norfolk Baptist Church in Virginia and remained for three and one-half years, and then became pastor of the church at Windsor, North Carolina, for about three and one-half years. Following that he was pastor of the East Durham Church for four years and nine months. He has now (1921) been pastor of the First Baptist Church of Albemarle, North Carolina, for three years. He is Moderator of the Stanly Association. One of his sons, Dr. W. H. Davis, is a professor in the Southern Baptist Theological Seminary.

Brother Davis is one of our ablest and safest expounders

of the word of God. He is learned in the Scriptures, and a man of recognized scholarship, a consecrated Christian, and with all great tenderness of heart and with a consuming passion for souls.

#### D. E. DEATON.

D. E. Deaton was born in Troy, North Carolina, Montgomery County, January 20th, 1890. He professed faith in Christ, August, 1911, and united with Dover Church, Montgomery Association. He began preaching July, 1912. Since entering the ministry he has held pastorates in Montgomery, Sandy Creek and Tar River Associations. He attended Wake Forest College in 1916-17-18. Ever since entering the ministry he has been busily engaged during the summer months in the evangelistic work. In that most blessed work God has been pleased to bless his efforts with success. Nearly one thousand have professed faith in Christ in the meetings which he has conducted. His work in the Tar River Association was at North and South Henderson, where he labored successfully for two years. At present (1921) he is a pastor in the Cumberland Association. He is a promising young minister.

#### JAMES DELKE.

Mr. Delke moved from Virginia and located in Warrenton, probably about 1840. He remained in Warrenton until after the death of his wife. For several years he was a member of the Tar River Association as pastor and itinerant missionary.

He was an ardent advocate of education, and educated his son, the late Professor James A. Delke, LL. D., at Wake Forest College and the University of North Carolina. On Sunday, 1845, at the Association at Maples Springs he preached from Acts 8:8.

## J. R. DOAN.

He was born in Middlesex County, Ontario, Canada, May the 10th, 1871. He was educated in the public schools of the county and the Park Hill Collegiate Institute. His early education was directed with a view to the profession of law. When ready to enter the law department of Toronto University the question of the ministry was impressed upon him with the result that he decided to enter the work of the gospel ministry, and went to Louisville for two years' work in our Seminary. His pastorates have been as follows: From February, 1897, to May, 1901, he served the Blackstone, Jonesboro and Burkeville churches in Virginia. This was his first pastorate. On March 3rd, 1897, a council called by the Blackstone Church ordained him.

From May, 1901, to May, 1907, he was pastor of the West End Baptist Church, Petersburg, Virginia. During this pastorate a heavy debt on the church was liquidated, the Sunday School enlarged, congregation and Sunday School attendance greatly increased. He was due to enter upon his pastorate in Henderson, North Carolina, on May the first, 1907, but sickness in his family necessitated a delay until November 1st, 1907. He remained with the Henderson First Church until September 1st, 1910. While there a lot was purchased and preparations begun for a new church building. This building is now being constructed.

He has been pastor at South Boston, Virginia, since September 1st, 1910. The church has built a new Sunday School room for modern departmental work at a cost of \$20,000 and will erect a new church auditorium in the near future to cost about \$50,000.

He has labored somewhat extensively in revival work and acted as State organizer for Virginia in our \$75,000,000 Campaign. He was married November 8th, 1898, to Miss Mary Walton Sydnor, granddaughter of Rev. T. W. Sydnor, D. D., who still graces his home, adding cheer to his life and effectiveness to his ministry.

.



Mr. Doan is a popular preacher of marked ability, and is highly esteemed by the brotherhood.

CLARENCE L. DOWELL.

Clarence L. Dowell, son of Albert H. and Rosina Dowell, was born a few miles west of Raleigh, January 3rd, 1861. He attended awhile the private schools near and later his parents having died he lived with his sister and attended the public schools at Raleigh under Capt. John E. Dugger.

He received a scholarship in the State Normal College at Nashville, Tennessee, now Peabody College for Teachers, and entering that institution took the L. I. degree in 1882. For two years he taught in the public schools of the State, leaving a position in Durham to enter the ministry.

He became assistant to Dr. J. D. Hufham at Scotland Neck in the fall of 1884, and studied under the guidance of this capable and popular preacher and leader for more than two years. He married Miss Della Reams, daughter of Mr. C. Frank Reams, of Durham, October, 1886, and in November entered upon his first pastorate at Williams-ton.

Two and one-half years later he accepted the call of Black Creek Church, Dovesville, South Carolina, and after six years of service, receiving a call to become the pastor of Welsh Neck Church, he entered that work March, 1895. The Cheraw Church, being without a pastor, desired to divide time with the saints at Welsh Neck. For seven years he was pastor of both churches. The Welsh Neck Church has a long and honored history as the "Mother of Churches." Mrs. Dowell died during this pastorate, and two years later Brother Dowell moved to Henrietta, and became pastor of both Henrietta and Caroleen churches. While here he married Miss Annie Evans of Cheraw, South Carolina, his present wife. Receiving a call to Bush River and Mount Zion churches in South Carolina, he moved across the line and after nearly two years Carthage and Cameron in North Carolina offered him a field which he took. He served here



about four years. He became pastor of Ahoskie and Bethlehem churches, January 1st, 1911, and located in Ahoskie and remained here seven years. The Franklinton and Youngsville churches formed the field he now (1921) serves; his residence and larger work is at Franklinton.

In these fields, with varying degrees of success, he has labored for more than thirty years. He is a devout, consecrated pastor and preacher, and is highly esteemed in the communities where he has served.

#### GEORGE J. DOWELL.

The subject of this sketch was born at Snow Hill, Greene County, North Carolina, January 5th, 1848. He is the oldest son of Professor Albert H. and Rosina Dowell, who came to North Carolina from Alexandria, Virginia. They spent almost their entire lives teaching. Professor Dowell taught for several years at each of the following places: Snow Hill, Holly Spring and Asbury Institute. At the close of the War Between the States he was teaching a school for boys in Raleigh.

George was educated by his father in these schools until he completed his academic course at the age of fourteen, when his school days came to a close on account of the disastrous close of the war. He then went to work as rodman on the Chatham Railroad under H. A. Brown, civil engineer. Later, Col. Ed. Wilkes, superintendent of the North Carolina Railroad, gave him a position on that road.

When about fifteen years of age he joined the church at Ephesus in Wake County, and was baptised by Elder A. D. Blackwood. A few years later he heard Rev. A. B. Earle preach in Raleigh, and became impressed with his duty to preach the gospel. Soon after he moved to Sanford and united with the Jonesboro Baptist Church. He was licensed to preach in the spring of 1874; and, on the third Sunday of September in the same year he was ordained at Jonesboro. The presbytery consisted of Revs. Stephen Gilmore,

Thomas Hunt, A. M. Campbell, and Dennis W. Judd. He entered actively at once upon the work of the ministry.

The first eight years of his ministry he was pastor of Salem, Shiloh, Clayton, Morrisville, Ephesus and other churches. He was then called for all of his time to Mt. Moriah and Hepzibah churches and was the first man to devote his whole time to two churches in the Raleigh Association. At the solicitation of Dr. J. D. Hufham, Noah Biggs and R. B. Salsbury, he moved into the great mission field of the Tar River Association, and located at Hamilton, December the 2nd, 1885, and became missionary pastor at Williamston and Hamilton, also serving from time to time Bethel, Pactolus, and Everetts. The church at Bethel was constituted and the house built at this time.

In 1893 he became pastor of the Second Baptist Church in Durham, where he remained until 1898, when he accepted a call to Lumberton, and served the Baptist Church in that town for about two and one-half years. He then moved into the Sandy Run Association, and preached at Caroleen and Henrietta for about two and one-half years. From this field he was called to Carthage, Cameron, Siler City and Jonesboro in the Sandy Creek Association, where he served four years.

The leaders in the old Tar River, knowing his worth, prevailed on him to return to that great mission field, where he had previously labored with marked success. He consented, and accepting the pastorate of Williamston Church, labored there about seven years. He resigned this work to take charge of the churches at Ayden and Winterville and three mission points, where he continued until December, 1919. His health being somewhat impaired, he moved his furniture to Raleigh and spent January and February, 1920, recuperating in Florida and Alabama. Since his return to the State he is preaching as pastor and supply, until it seems wise to take up the work regularly.

Brother Dowell has been twice married. His first wife was Miss Stella D. Eatman, of Asbury. Of this marriage one son survives. His second wife was Miss Fannie Yates,

of Carey, who is still (1920) living and is the mother of seven children. C. J. Thompson, D. D., of South Carolina; Clarence L. Dowell, of Franklinton; W. S. Barrs, of this State; Professor Henry Highsmith and the late Dennis Simmons, who made large bequests to the Orphanage and Meredith College, are a few of those who were converted under his preaching. Brother Dowell has always stood as the friend of education and for a progressive program in denominational work. He has given time and labor to advance the cause of righteousness. He is a loyal Baptist and by diligent study is well equipped for the work of his high calling. He claims that the happiest years of his life were spent doing mission work in the old Tar River, the Roanoke and the Neuse-Atlantic Associations.

#### J. W. DOWNEY.

Brother Downey is a native North Carolinian. He is a Wake Forest man and also attended the Southern Baptist Theological Seminary. He has done, and is still doing, effective work as pastor in this State. For a time he served a church in Portsmouth, Virginia. In his early career, he made a fine record as pastor of New Bethel Church and as missionary pastor of North and South Henderson in the Tar River Association. He is still in the prime of vigorous manhood, and is earnestly prosecuting the work of his high calling.

#### RAYFORD PATON DRIVER.

He was born in Johnson County, North Carolina, licensed to preach by Lee's Chapel Church in 1872, and ordained by the same church in 1874.

His first pastorate was Lee's Chapel Church, 1876, through 1880. He served the following churches in the Tar River Association; Corinth, Cypress Chapel, Ephesus, Social Plains and perhaps others. As his name does not appear in the list of North Carolina Baptist preachers, I presume he has gone to his reward.

## BEN DUNN.

This brother is a native of Halifax County, a graduate of Wake Forest College and of our Seminary at Louisville. While at Wake Forest he was pastor of Reedy Creek and other churches in the Tar River Association. Since his graduation he has served churches in other States and made a good record.

## THOMAS J. EATMAN.

This brother at one time served either as pastor or missionary in the Tar River Association.

At the present (1921) he is at Stocksville, North Carolina.

## J. T. EDMUNDSON.

Evangelist Edmundson, a descendant through his mother of the Randolphs of Virginia, was born at Bull Head, North Carolina, December 3rd, 1861. He was educated in the school taught by his mother, who for forty-seven years was a successful teacher. He afterward studied at the Baptist Theological Seminary. He was converted at Wilson's Mills in a meeting held under a brush arbor, and was ordained to the full work of the ministry by the First Baptist Church in Goldsboro in 1892.

*Ministerial Work.*

He was pastor of Beulah Church, Virginia. He left this work to become a member of the National Evangelization Society of Baltimore, Maryland. Since that time his only pastorates have been Littleton, Sharon, Marmaduke and Vaughan in the Tar River Association and the Temple Baptist Church in Atlanta, Georgia. While serving in the pastorate he also conducted many evangelistic meetings. He

was for a time one of the State Board Evangelists of Kentucky.

For many years his whole time has been devoted to evangelistic work. In his meetings there has been over thirty-one thousand professions and many thousand have been added to the churches.

Although nearly sixty years of age he has for the last six months preached from one to three times a day and is vigorously pushing the work in which he has been for so many years engaged. He is very familiar with the letter of the word and applies it strikingly in his preaching. His present home is 202 North Moreland Avenue, Atlanta, Georgia.

#### JAMES KING FANT.

He was born near Belton, South Carolina, January 19th, 1851. He was converted at the age of nine, and when sixteen years old decided to preach. He graduated B. A. from Furman University in 1874, and from the Southern Baptist Theological Seminary in 1877. While a student, he was ordained by the Belton, South Carolina, Church. Dr. William Williams, of the Seminary, preached the ordination sermon.

He married Miss Mary Beaufort DeVore of Edgefield, South Carolina, January 19th, 1879. His South Carolina pastorates were Beaver Dam, New Harmony, Mountain Creek, Bethlehem, Gilgal, Sister Springs, Greenwood, Rehoboth and Flint Hill churches. In most of these pastorates he served groups of churches.

From South Carolina he went to Mississippi, and for several years was pastor of a field composed of Sardis and Batesville churches.

His last large work was done in North Carolina. In this State he was pastor at Wadesboro and High Point and of the Littleton field in the Tar River Association, and Ahsokie and Harrellsville, in the Chowan Association. Of these



churches Greenwood, Flint Hill, Wadesboro and High Point had every Sunday preaching.

His health being greatly impaired, Mr. Fant returned to South Carolina and settled at Campobello, where he died April 1st, 1900. His wife is also dead. Three daughters survive him—Mrs. Cobb, of Tarboro, North Carolina; Mrs. J. Arch. McMillan, wife of the pastor at McColl, South Carolina, and Miss Bessie Fant, who lives with her sister, Mrs. McMillan.

Mr. Fant's ministerial life was brief, but it was full of earnest activity. He was an able preacher, had the Shepherd heart, and a beautiful character. A classmate of his, who had known him all his life, said at his funeral: "If ever a man was ready to be translated, as Enoch was, that man was James King Fant." Those who knew him best heartily endorsed this sentiment.

#### J. S. FARMER.

Mr. Farmer was born near Norwood, North Carolina, Stanley County, February 6, 1875. His father, Thos. Croson Farmer, was a farmer. His mother, Martha Kezia Thompson, was a daughter of George Roanoke Thompson. He attended the grammar school called "The Fork Academy," the high school at Norwood, one year, 1896-97. He attended Bethel Hill Academy, graduated from Scottsburg Normal College, now dead, Scottsburg, Virginia, with the B. S. degree, in June, 1899. He says he owes more to S. H. Thompson, who was president of this little school, than to any other one man. He was missionary around Tarboro, October, 1899, to October, 1901, and was pastor of North Rocky Mount and New Hope, 1901-1902.

He married Miss Myrtle Hart, of Meherrin, Virginia, June 18, 1902. She was the joy and inspiration of his life until February 14, 1920, when she was taken to the Home above. He often says, "If I have been worth anything, she is due a large part of the credit."

Mr. Farmer was elected traveling representative of the



Biblical Recorder, October 1, 1902, and served in that position until April 16, 1908, when he was elected Secretary and Treasurer of the Biblical Recorder Publishing Company, with the understanding that he might serve country churches. He was pastor of New Hope, Central Association, nearly ten years; at Midway, Central Association, eight years; at Inwood, Raleigh Association eight years; at Chalybeate Springs, Little River Association for ten years—still there (1921).

He was elected Secretary, Treasurer and Manager of the Mutual Publishing Company, November 11, 1914. At present he is pastor at Chalybeate Springs two Sundays per month, Fuquay Springs, Raleigh Association, two Sundays per month and Secretary, Treasurer and Manager of the Biblical Recorder Publishing Company and the Mutual Publishing Company of Raleigh. He has served on the Executive Committee of our State Mission Board for nine years, and since 1914 he has been Secretary of this Committee.

Mr. Farner is devoted to the work in which he is engaged and wields a large influence. His present wife was Mrs. Foy Johnson Willingham, and served with her first husband as missionary to Japan.

#### GILBERT LA FAYETTE FINCH.

Mr. Finch was born at Ringwood, Halifax County, North Carolina. He was a nephew of Revs. J. J. and G. M. L. Finch, who, from 1835-1864, were prominent among the Baptist preachers of the State.

On account of impaired health, Mr. Finch was compelled to leave Wake Forest in his junior year. But, for about twenty years, although feeble in body, he labored faithfully and successfully in the ministry.

He was licensed to preach in May, 1886, by Yadkin Valley Church, and was ordained in September, 1888, by Bear Swamp Church in the Tar River Association.

In 1888 he was a missionary in the Tar River Association

at Pactolus and other points. His Tar River pastorates were Williamston and Hamilton. He also did considerable evangelistic work in our bounds.

In addition to his Tar River work he was pastor at La-Grange, Snow Hill, Second Church, Goldsboro, Biltmore, Carthage, Sanford and Siler City, North Carolina. Several of these churches were served in groups. He also served Pulaski City, Virginia. His last pastorate was at New Brooklin, South Carolina.

Retiring from the pastorate, he represented the P. C. Collier Publishing Company in South Carolina and Georgia, and made a fine record as a book agent. He spent about three years in this work, and then being prostrated by consumption he made a heroic fight for his life, but his doom was sealed and he died at the home of his sister in West Virginia.

Mr. Finch was fortunate in his marriage. The late Dr. T. H. Pritchard, who knew Miss Ida Barnes for a long time, said of her when she and Mr. Finch were married: "She is better fitted for a pastor's wife than any woman I ever knew." Soon after the death of her husband she also passed away.

#### E. LEE FOX.

This brother labored as pastor at Antioch and Macedonia churches in the Tar River Association in 1906-07-08. A part of this time he was principal of Red Oak High School and later held a similar position at Castalia.

Leaving the Tar River Association he worked as preacher and teacher in other parts of the State, until the fall of 1920 when he returned to us, and located near Spring Hope for the purpose of preaching and teaching.

#### WILLIAM J. FULFORD.

Mr. Fulford was a native of Granville County, North Carolina. He was a student of the high school at Oxford,

North Carolina. He was licensed to preach in 1869, and was ordained by Reedy Creek Church in 1871.

In the Tar River Association he was pastor of Reedy Creek in 1871, of Peach Tree from 1871 to 1879, then Haywoods (now Corinth), from 1871 to 1875, Red Oak from 1875 to 1879.

Later he served churches in various parts of the State. He was highly esteemed as a devout Christian, and an earnest preacher and pastor. He rests from his labor and doubtless his works follow him.

He married a Miss Harris in the neighborhood of Reedy Creek Church in Warren County, North Carolina.

#### J. A. GARRETT.

Mr. Garrett was in 1904 one of the missionaries who labored in the great mission field of the Tar River Association.

#### WALTER MURCHISON GILMORE.

He was born January the 10th, 1869, on a farm three miles west of Sanford, North Carolina. He attended county free schools until eleven years old. He attended Jonesboro High School one year, Mount Vernon Springs Academy, Chatham County, one year; Sanford High School two years, and entered Wake Forest College in the fall of 1887, graduating with the degree of A. B. in the spring of 1891. He entered the Southern Baptist Theological Seminary, Louisville, Kentucky, in the fall of 1892, graduating with the degree of Th. B. in the spring of 1894.

He was assistant teacher in the Sanford High School in 1886; principal of Pocket High School, session of 1891 and 1892. He was baptized November, 1882, by Rev. W. H. H. Lawhon, and licensed to preach by Cool Springs Church, in August, 1887. He was ordained to the full work of the gospel ministry at the request of Cool Springs Church, by a presbytery appointed by Sandy Creek Associa-

tion, in September, 1892. He was pastor of Cool Springs Church seven months in 1892; pastor of the First Baptist Church, Brunswick, Georgia, January, 1895, to June, 1904; Marshallville, Georgia, June, 1904, to May, 1906; Eastman, Georgia, May 1906, to November, 1909; Immanuel Church, Atlanta, Georgia, November, 1909, to November 1911; Louisburg, North Carolina, from November, 1911, to April, 1918; Sanford, North Carolina, April, 1918 to the present (1921). Mr. Gilmore was recording secretary to the North Carolina State Convention, 1914, to the present, and Publicity Director of Million Dollar Campaign, 1918 to 1919.

Mr. Gilmore is an able minister of the word, a successful pastor, and is highly esteemed for his work's sake.

#### D. A. GLENN.

Rev. D. A. Glenn is a native of Western North Carolina. He graduated from Wake Forest College late in the seventies, and soon thereafter he located in Littleton.

In the Tar River Association he was pastor of Brown's, Gardners, Littleton, Sharon and Warren Plains churches. He served these churches from January the 1st, 1880, to the fall of 1884. He was in the prime of vigorous young manhood, a good preacher and pastor; full of zeal and enthusiasm, and was exceedingly successful in his work, especially in soul-winning.

In November, 1884, he resigned this pastorate, and accepting a call to the Second Baptist Church, Petersburg, Virginia, he moved to that city. His success in Petersburg was phenomenal. After a few years he accepted a call to another field, where he labored with his usual success.

He has held several pastorates and always has been highly esteemed. He now resides in Bristol, Tennessee.

#### P. D. GOLD.

Elder P. D. Gold was, I think, a native of Cleveland County, North Carolina. He was educated at Furman Uni-

versity, and was a regularly ordained Baptist minister.

While pastor at Scotland Neck in the Tar River Association, he adopted extreme Calvinistic views and united with the Primitive Baptist, and was for many years their most able leader.

#### WILLIAM R. GWALTNEY.

Dr. Gwaltney was born in Alexandria County, North Carolina, in 1834. He was licensed to preach by Pilgrim Church, North Carolina, in 1860, and was ordained at Taylorsville, North Carolina, in 1863.

He entered Wake Forest College in the fall of 1860, but North Carolina having seceded from the United States Government, May 20th, 1861, Mr. Gwaltney left College and volunteered in the Confederate Army, where he served until General Lee surrendered at Appomattox. In 1863 he was made Chaplain, and rendered valuable service in this important position.

As soon as Wake Forest reopened, after the close of the war, he returned to college and graduated B. A. in 1868. Wake Forest conferred on him the honorary degree of D. D. in 1895.

Dr. Gwaltney was pastor in several important places in the State during his life. He was a faithful minister and an untiring worker and had a good degree of success. His pastoral labors were confined to North Carolina, where he served the following churches: Taylorsville, Hillsboro, Chapel Hill, Mocksville, Winston-Salem, Tabernacle, Raleigh, Greensboro, Wake Forest and Hickory. He served each of the churches full time. At Hillsboro, Mocksville, First Church, Winston-Salem, Tabernacle, Raleigh, and Greensboro he led in erecting new houses of worship or greatly improving the old ones.

His last pastorate was at Hickory, where he was laboring with his usual zeal and success when the Master called him to his reward. His widow and some of his children still reside in Hickory and are greatly esteemed.



Dr. Gwaltney was a Christian gentleman of exalted character, an able preacher of the gospel, a good pastor, wise in counsel, and a leader in the various departments of denominational work.

He was a Trustee of Wake Forest College, Meredith College, Thomasville Baptist Orphanage, and was a member of the various boards of the Convention.

GEORGE W. HARMON.

This able man of God was a native of Davidson County. He was educated at Wake Forest College and the Southern Baptist Theological Seminary, when the latter institution was at Greenville, South Carolina.

He married a daughter of the late Judge Logan, and entered actively into the ministerial work.

The church at Wadesboro was among his first pastorates. The church had become almost extinct, but, under his leadership it took on new life and began a course of progress which still continues.

While in Wadesboro he edited a religious newspaper, which had a large circulation. Rev. B. G. Covington was associated with him as editor and publisher.

His next pastorate was in Cheraw, South Carolina, where he did a constructive work, and left the church in a prosperous condition.

Returning to North Carolina he held several pastorates. His last work in the Tar River Association, where he was pastor of Weldon, Gardners and Sharon churches. This pastorate commenced the first of January, 1894, and closed with his death, which occurred in 1896. He lived in Weldon, where his wife died, and not long after he, himself, passed away.

He was an earnest, godly man, a strong preacher and a loyal Baptist.

JOHN H. HARPER.

This brother was born near Laurel, in Franklin County, September 13th, 1866. In his boyhood school advantages



in the neighborhood of Laurel were very poor. The public school was limited to the month of August and the teachers were incompetent. Mr. Harper studied two or three months in a subscription school. He also studied at Wake Forest during the session of 1908 and 1909, but most of his limited education was acquired by diligent study at home. After a hard day's work he would study until late at night, his only light being a pine knot torch.

He assisted Elders Duke, Wilcox, Sledge and Bunn in revival meetings. When infirmities laid Elder G. M. Duke aside from active work in his pastorate, Mr. Harper supplied for him, so that he was able to retain pastoral charge of his churches as long as he lived.

Mr. Harper's first pastorate was at Mountain Grove Church. After the death of Mr. Duke the churches at Hickory Rock, Mount Zion and Sandy Creek called Brother Harper and he continued pastor at Mountain Grove. He has made good use of his limited opportunities.

#### R. D. HARPER.

Rev. R. D. Harper was a native of Nash County. He studied at Wake Forest College. He was converted and united with the church near where he was reared. He was ordained by the same church. He served several churches in the Tar River Association, and won a goodly number to Christ. He was an earnest, consecrated man, and he delivered the best exposition of the 8th Chapter of Romans that I ever heard. This sermon was preached at a union meeting at Reedy Creek Church many years ago. He has been dead about thirty years.

#### ALBERT BERNARD HARRELL.

The subject of this sketch was born in Durham, May 8th, 1875. His father, Rev. Dr. W. B. Harrell, held many Baptist pastorates in North Carolina, and his grandfather, Rev. Amos J. Battle, a former pastor of the First Baptist Church

at Raleigh, and at Wilmington, was one of the founders of Wake Forest College.

Albert B. Harrell was educated in the graded school of Dunn, North Carolina, at the University of North Carolina and at Wake Forest College.

In 1907 he married Miss Dora Pope, daughter of Henry and Eliza Pope, of Dunn, North Carolina.

In his young manhood he taught school for a number of years, having been principal of the high schools at Bellevoy, and at Lilesville. He afterwards held a position of principal of the graded schools at Hendersonville, and at Apex, and then at Spring Hope, he was superintendent of the city graded schools.

At Wake Forest College he took the law course and, for several years, he was engaged in the practice of law at Dunn.

In 1910 he was ordained to the gospel ministry of the Baptist Church, and, shortly afterwards, he became pastor of the Arlington Street Baptist Church at Rocky Mount. After a pastorate here of two years and one at Littleton of five years, he took up the work which he holds at present (1921), the pastor of the Ettrick Baptist Church at Petersburg, Virginia.

#### JOSEPH P. HARRIS.

Mr. Harris was born on a farm near Lilesville, Anson County, North Carolina, April 15th, 1882.

He attended Pee Dee Institute at Wadesboro two years and he graduated from Wake Forest College in the spring of 1903.

He was principal of a high school and pastor of a field of churches in Anson County, 1908 through 1910.

He was ordained at Rocky Mount Church in 1908 during a union meeting.

His work in the Tar River Association consisted of teaching and preaching. He was principal of the State High School at Middleburg, 1913, through 1917. He was pastor at Bethesda, 1914-1915, Gardner's 1914-1920, Sulphur

Springs 1918-1920, Harris Chapel 1917-1920, Inez 1919-1920, North Warrenton 1920. He is now pastor at Bethel and other churches in the Roanoke Association.

Mr. Harris is an earnest preacher, a zealous pastor, and has enjoyed a good degree of success in his work. He is blessed in having a wife who is a helpmeet indeed.

WALLACE HARTSELL.

This brother was born in a village known as Big Lick, Stanley County, North Carolina, April the 8th, 1885. He was reared by pious parents, brought up in the Sunday School and church. The first time he was taken out of his home, he was carried to church. He attended the common schools of the neighborhood and also studied in a high school taught by Rev. C. J. Black and others, until he was eighteen years old. Intending to become an electrical engineer he secured a position that would lead up to that profession.

In January, 1905, he was married to Miss Bessie Wooten.

Being impressed that it was his duty to preach the gospel he went to Wake Forest College in 1910, where he spent nearly three years. During a part of this time he was pastor of Sulphur Springs and Marmaduke churches in Warren County. In 1913, he moved to Middlesex, where he was pastor of Samaria and other churches in the Tar River Association. During this period he did considerable evangelistic work, in which he was quite successful. He also became an acknowledged leader in Baptist Young People Union Work.

He now (1921) resides in Durham, and is pastor of Lakewood Church. He is also studying in Trinity College and hopes to spend one or more years in that institution.

J. K. HENDERSON.

Mr. Henderson was born in Macon County, North Carolina, February 8th, 1870. His parents moved in 1873 to

Transylvania County, North Carolina, where he was brought up "between the plow handles."

His early educational opportunities were very meager. When he was twenty years of age he started out to get an education. He entered the Glenville High School in Jackson County, of which Rev. A. T. Hord was then the principal. He attended this school about twelve months. In 1895 he entered the State Normal at Cullowhee and finished the normal course in one year. He taught through the fall of 1896 and returned to Cullowhee for the spring term of 1897 and finished the literary course that term. In the fall of 1898 he entered Wake Forest College, where he remained four years, graduating with the B. A. degree at the commencement of 1902.

He was ordained at Oak Grove Baptist Church, Transylvania County, July 3rd, 1903, and soon thereafter entered upon his first pastorate, which consisted of Dawson, Hobgood, Gethsemane and Speed churches, in the Tar River Association. Resigning this field he studied at the Baptist Theological Seminary during the session of 1905-1906.

From the Seminary he returned to the Tar River Association and was pastor at Roanoke Rapids for two years. While here he was married to Miss Helen Perry, of Scotland Neck.

Leaving Roanoke Rapids, he went to his home county of Transylvania and accepted the care of country churches. Here his charming young wife died and left him with an infant only two hours old and a heartache never to be forgotten.

In the fall of 1911 he became pastor of the church at Bakersville, but owing to a misunderstanding of the churches in regard to the arrangement of the field, he decided to give them a free hand in making such arrangements as suited them. He, therefore, accepted work in the Roanoke Association and became pastor at Farmville, Stantonsburg, Fountain and Eagles churches, residing in Farmville. While in Farmville, July the 9th, 1912, he was married to Miss Annie Josey, of Scotland Neck.

From Farmville he went to Sawyer's Creek Church, in the Chowan Association. While there he was pastor for two years at South Mills.

Since 1918 he supplied in Wilmington and also Shiloh Church in Pender County. At present (1921) he is pastor of the Hamilton and Hobgood field in the Roanoke Association. He resides at Hamilton, but also preaches at Hobgood and Speed.

He is not a stranger to trouble, but the Lord has been good to him and he lives on the sunny side of life. He and his consecrated wife have their faces to the sunrise and are pressing onward and upward.

#### R. H. HERRING.

Brother Herring was born near Mt. Airy, in Surry County, North Carolina, January 8th, 1871. He studied at Mt. Airy High School, Pinnacle Academy and spent three years at Wake Forest College.

He was ordained at Halifax, North Carolina, October, 1897. In 1895 he served as supply during the summer at Mt. Airy.

His first pastorate was of a group of churches composed of Halifax, Tillery, Dawson, Bear Swamp, Enfield and later of Washington in the Tar River Association. This work was closed in 1899 or 1900. Since then he has been pastor at South Side, Wilmington, Albemarle, First Church Concord, Siler City, Rutherfordton and Mt. Olive. He was pastor at Rutherfordton six years and has been at Mt. Olive nearly seven years. He was associational director for the Seventy-five Million Dollar Campaign in the Eastern Association.

Being in the prime of vigorous manhood, his friends hope that his useful life may be prolonged for many years.

#### H. B. HINES.

He was born at Murfreesboro, Hertford County, North Carolina, April the 10th, 1879. He graduated from Wake



Forest College with the class of 1909, receiving the A. B. degree. Immediately after his graduation he spent one session in the Southern Baptist Theological Seminary. He was ordained at Meherrin Church, March the 19th, 1911, and began his first pastorate on the Cove City field, Craven County, March, 1911. This was a mission field. His second pastorate was on the Hyde County field, which was also a mission field, beginning April, 1914. From Hyde County he went to Spring Hope, beginning his pastorate there April, 1917, giving full time to Spring Hope and serving Peachtree and Macedonia afternoons for a part of the time he was at Spring Hope. Closing his pastorate at Spring Hope, September, 1919, he accepted the Roanoke Island field, which is also partly supported by the Mission Board, November, 1919. He is now located at Manteo, serving the only two Baptist churches on the island. His work in the Tar River Association was confined to Peachtree Church.

#### J. E. HOCUTT.

Elder Hocutt was born in Wake County, North Carolina, July 7th, 1864. He was the third son of William D. and Mary J. Hocutt. In his infancy his parents moved and settled on a farm in Johnson County, and reared a family of nine children.

In his childhood but little attention was given to education; from four to six weeks being the length of the annual school term.

In early life he was impressed that it was his duty to preach the gospel. Realizing the need of preparation he entered Wakefield High School at the age of twenty-one. At that time Professor W. J. Ferrell and Rev. O. L. Stringfield were associate principals of the school at Wakefield. Later he continued his studies at Stanhope, where Rev. A. A. Pippin was principal. In 1892 he entered Wake Forest College, where he remained two years and intended to complete the course, but his health failed him and he was compelled to leave college.



In 1894 he settled in Nash County, and commenced **teaching**. In a very short time a group of churches called him to the pastorate and he was ordained at Stanhope in Nash County, by a presbytery, composed of Revs. W. C. Nowell, A. A. Pippin and the deacons of Stanhope Church; and, through all the years since, he has been fully occupied in preaching the gospel. He has been pastor of every church in Nash County, except four. He was pastor at Samaria eleven years, at Ephesus fifteen years, at Elm Grove eighteen years, and at Spring Hope five years. During this period the membership and contributions at Spring Hope were more than doubled. He also served churches in Franklin County, assisted G. M. Duke in meetings and for two years labored in Edgecombe, Martin and Pitt counties as a missionary.

He has been very successful in soul winning, and has baptized many happy converts.

Mr. Hocutt has been twice married. His first wife was Miss Ida Harper, of Nash County. They lived happily together for nineteen years, and then answering the call of the Master she went home to be forever with the Lord, leaving him with seven children. He was married again in 1920 to Miss Ida Hilliard, of Middlesex, North Carolina.

Brother Hocutt lives on his farm and is greatly blessed as pastor of churches and in his secular labors. He has been an important factor in building up his section of the Tar River Association. He is an ardent advocate of both missions and education.

#### K. W. HOGAN.

Brother Hogan is a native of Montgomery County, North Carolina. He was born near Star, December the 28th, 1878.

#### *Education.*

He attended the neighborhood "Old Field Schools," Poplar Spring School near Star, High School at Star and Shiloh Academy at Shiloh, North Carolina, in Randolph County. He spent three full years at Wake Forest College.

*Ministerial Work.*

He has served churches as pastor in Granville, Wake, Chatham, Anson, Union, Mecklenburg and Warren Counties. In Tar River Association he was pastor of Bethesda, Gardner's, Sharon, and Vaughan churches, and did considerable evangelistic work. He now (1921) resides in Monroe, North Carolina, and serves country churches.

Mr. Hogan is a good preacher, possesses considerable evangelistic qualities and is sincerely devoted to the work of the ministry. His intelligent, devout wife is a great help to him in his work.

## G. W. HOLMES.

Brother Holmes was at one time a member of New Bethel Church, and was pastor at Mountain Grove. I do not know where he is now.

## WILLIAM HOOPER.

Dr. William Hooper was one of the ripest scholars that North Carolina has produced. He was born near Wilmington, North Carolina, in 1792, and was a grandson of William Hooper, who signed the Declaration of Independence for North Carolina. He graduated at Chapel Hill about 1812, studied Theology at Princeton, New Jersey. In 1816 he was elected professor of Ancient Languages at the University of North Carolina.

In 1818 he was consecrated a priest in the Episcopal Church and was Rector of St. John's Church in Fayetteville, North Carolina, for two years. Having changed his views in regard to baptism he resigned his pastorate and returned to the University of North Carolina as professor of rhetoric. In 1829 he was transferred to his former position, the chair of Ancient Languages.

He was baptized into the fellowship of Mt. Carmel Bap-

tist Church in Orange County, North Carolina, in 1831, by Rev. Patrick W. Dowd.

He moved to South Carolina in 1838, and taught Theology for two years in Furman Theological Institute at the High Hills. From Furman he went to South Carolina College as Professor of Ancient Languages, where he remained for six years. In 1846 he became president of Wake Forest College; but, the College being financially embarrassed, he became discouraged and resigned his position.

In 1852 he settled in New Bern as pastor, and in 1855 he became president of Chowan Female Institute, where he remained until 1862. After this he taught school in Fayetteville for several years and in 1867 was associated as principal with his son, Professor DeB. Hooper at Wilson, North Carolina. He worthily wore the honors of Doctor of Divinity and Doctor of Laws.

His whole life was tinged with melancholy on account of the killing of a young lady, his cousin, by the accidental discharge of a gun in his hands, while playing with his uncle's children. Not long before his death, he wrote a letter to Professor Hooper expressing the sadness with which he was still burdened on account of this unfortunate occurrence.

His work in the Tar River Association was confined to two points, Warrenton and Wilson. He was in 1849 and 1850 co-pastor with William Hill Jordan of the Warrenton Baptist Church, and in 1867 he taught in Wilson.

No man in North Carolina, or in America for that matter, wrote purer and more vigorous English than Dr. Hooper. It is a matter of great regret that he did not publish some of his writings to bless future generations.

Dr. Hooper died at Chapel Hill, August 19th, 1876, lacking only eleven days of being eighty-four years old. He was buried in the campus of that University by the side of Dr. Joseph Caldwell, the founder of that institution.

## J. K. HOWELL.

James King Howell was born in Granville County, North Carolina, about 1837. He graduated from Wake Forest College in 1860. He was licensed to preach by Corinth Church in Granville County in 1856, and he was ordained by Wake Forest Church in 1861. While a student at Wake Forest College he preached regularly to the colored members of that church. Later he was editor of "The Spirit of the Age," published in Raleigh, N. C. He was author of a song book entitled "Sunday School Wreath;" and also a "Bible Catechism."

During his active ministry he was pastor of various churches and fields. Among them may be mentioned Hickory, Selma, Smithfield, Kinston, Yanceyville and in the Tar River Association Rocky Mount, North Rocky Mount and other nearby churches. His last work was in the Tar River Association.

He married rather late in life Miss Royster, a devout woman, eminently fitted to be his companion and helper.

Brother Howell was eminent for his great humility, his thorough consecration and his untiring zeal. Men of these characteristics are greatly needed in the ministry.

## JAMES DUNN HUFHAM.

Dr. Hufham, a son of Rev. George W. Hufham, was born in Duplin County, North Carolina, May the 26th, 1834. In his early boyhood he attended the local schools, but he was prepared for college by Rev. Dr. Sprunt, of Keenansville, and graduated from Wake Forest College B. A. in 1856, and received the Master's degree in 1860. In 1878 his Alma Mater conferred on him the degree of D. D.

He was baptized at Wake Forest College in February, 1855, and was licensed the same year by Wake Forest Church to preach the gospel. He was ordained in 1857 by Beulah Church. The ordaining presbytery consisted of Revs. A. Guy, B. F. Marable and L. F. Williams.

*Pastorates.*

Immediately after his ordination Dr. Hufham became pastor of Bear Marsh Church in Duplin County, and continued in this pastorate through 1861. Early in 1868 he began his pastorate with Sawyer's Creek Church and remained through 1870. Dr. R. R. Overby, the pastor at Sawyer's Creek, having been secured as financial agent of Wake Forest College, Dr. Hufham was called to the pastorate of the church, and continued in that relation until Dr. Overby's work for the college was finished and then he voluntarily resigned the church in order that the former pastor might return and resume his work. While at Sawyer's Creek Dr. Hufham's second son, James Needham, died and was buried near his residence; and through the long years that followed his heart tenderly turned to that little grave. He was very happy in this pastorate and dearly loved the church and remained a member of that church as long as he lived. In the early seventies he led in organizing the Second Church, now the Baptist Tabernacle, in Raleigh, and in December, 1874, assumed pastoral charge of the church and vigorously pressed the work until called to another field of labor in 1878. He began probably the greatest pastorate of his life in Scotland Neck in January, 1878. This church was in the midst of the territory of the Kehukee Association, which became anti-missionary in 1827, in consequence of which, a few churches withdrew from the Kehukee and formed the Tar River Association. For fifty years of its history, the Tar River Association made comparatively little progress in the territory east of the Wilmington and Weldon Railroad. When Dr. Hufham went to Scotland Neck he found a vast field of destitution and he at once threw himself into the great work of winning the lost to God, building up missionary Baptist churches and organizing the Tar River Association for the great mission work upon which it entered at Conoconara Church in 1878. The man and the hour met and from that time the progress of the Baptists in North



Carolina has been steady and glorious. Dr. Hufham was not only pastor in Scotland Neck, but, in a certain and most important sense, he was pastor of the great missionary field of the Tar River Association. Although physically feeble, he labored vigorously and untiringly. Again and again in his buggy he traveled over the large territory, preaching the gospel, laboring from house to house and laying the foundation for progressive Baptist churches at strategic points in the midst of an anti-missionary population. He remained at Scotland Neck until 1891. In 1891 Dr. Hufham resigned his delightful pastorate in Scotland Neck and entered upon the work in Tarboro. This was an unselfish and noble act. He was dearly loved by the Scotland Neck people, but the church at Tarboro was weak numerically and financially and it was hopelessly burdened by a heavy debt. Dr. Hufham seeing the sad condition of the Tarboro Church, resisted the loving appeal of the Scotland Neck Church and went to Tarboro to raise the necessary funds, pay the debt and place the church in a position which would enable it to go forward. In accomplishing this work he not only labored in Tarboro, but he traveled all over the State raising funds to free the church from debt.

Having finished the work that he had set before him in Tarboro, he became pastor in Shelby in 1894 and remained there until the fall of 1896, when he returned to the Tar River Association as pastor of the First Church in Henderson, where he remained until 1903. On account of an injury from a fall he resigned the church in Henderson in the summer of 1903; but for a number of years he continued to reside in the town. This was his last regular pastorate, but he continued to preach, as opportunity offered, until the infirmities of age prevented.

In all of his pastorates he had a good degree of success, and enjoyed the esteem not only of the Baptists but of all the people in the communities where he labored.



*Author and Editor.*

In 1861 Dr. Hufham purchased the Biblical Recorder and became editor and publisher of that paper. The files of the paper show his excellent work in the Editorial Department. Realizing that one man cannot make a paper, he succeeded in securing some of the best writers of this and other States as regular and occasional correspondents. His connection with the Recorder at this time embraced the four years of the War Between the States and three years of the Reconstruction Period. It was a time of great hardship, but he kept the paper alive through it all, moved the Baptists to greater efficiency and made arrangements by which the paper was furnished to a large number of soldiers in the Army.

After the close of the war, while still publishing the Biblical Recorder, he and Dr. N. B. Cobb published the Record, a secular paper in Raleigh. This paper, however, only lived about six months. As editor of the Biblical Recorder, Dr. Hufham, although a young man, became widely and favorably known throughout the State.

In 1867 he sold the Biblical Recorder to J. H. Mills and for the time being retired from the editorial work, but in 1874 he returned to the Biblical Recorder as associate editor and held this position for three years. From October, 1896, through January, 1900, Dr. Hufham was editor in chief of the "North Carolina Baptist Historical Papers." In these volumes he, perhaps, appears at his best as a writer, and closed his life work as an editor.

In 1867 Dr. Hufham wrote and published a memoir of Rev. John L. Prichard, who lay down his life in behalf of yellow fever sufferers in Wilmington, North Carolina, in November, 1862. This is a most interesting little volume, setting forth the life of a really great man. Dr. Hufham wrote no other books. He was too busy in the practical activities of life to write books.

*Corresponding Secretary.*

In January, 1871, Dr. Hufham became Corresponding Secretary of the Baptist State Convention and vigorously prosecuted the work for four years. The Convention fixed the salary at \$1,500.00 per annum, but he only accepted \$1,000.00. During this work he laid the foundation on which the Board of Missions and Sunday Schools is doing the magnificent work of today. No matter who is Corresponding Secretary we can never forget that the larger work of the Convention began during the administration of Dr. J. D. Hufham.

Dr. Hufham was Recording Secretary of the Baptist State Convention from 1862 through 1867, and Corresponding Secretary from 1871 through 1874.

Dr. Hufham was married to Miss Mary A. Faison, of Sampson County, North Carolina, July the 23rd, 1863. She was a pure and noble-hearted woman and contributed largely to the great success achieved by her husband in his long and laborious ministry. She died in Scotland Neck after seven weeks of intense suffering on February the 18th, 1890, and was buried in the Scotland Neck cemetery by the side of the grave of her first born son. To Dr. and Mrs. Hufham was born six children, four sons and two daughters. Three of the sons long since preceded their father to the spirit world; one son, J. D. Hufham, of Washington, D. C., and two daughters, Miss Mary Hufham, of Converse College, South Carolina, and Mrs. James R. Singleton, of Mebane, North Carolina, survive their parents.

When Dr. Hufham was preparing for college the physician of his family said that it would be exceedingly unwise for him to go to college, as on account of his feeble physical condition he would not live to complete the course. He entered college, graduated and four years later received the Master's degree, and through much suffering and feebleness spent sixty-nine years from the time of his matriculation in the most ardent and persistent labor.

Dr. Hufham was not only a loyal and progressive Baptist,

but was a North Carolinian of the strictest sect. He was profoundly interested in every movement that had for its end the development and upbuilding of his State; and no man among us was more familiar with the history of the State and the men and women who had contributed to its glory than he. Although intensely interested in denominational affairs, he always found time to work for the good of the State. He kept in touch with all secular, social, educational and industrial movements, and was the author of many of them. At the close of the War Between the States, the University suspended and there was very little hope of its early re-opening. Dr. Hufham, although a loyal son of Wake Forest College, and one of its Trustees, determined that the State's University should be speedily re-opened. He visited Chapel Hill, beheld the deserted and desolate hall of the University and moved by indignation on account of the political corruption that had destroyed the institution, he went vigorously to work to save it and restore it to its former position as the State University. He wrote the first article urging its re-opening and did not rest until the State institution was again opened to the reception of students and engaged in training young men to be worthy citizens of the State he loved. This is only one of the many things he did for the good of the State.

In Baptist affairs from the time he entered the ministry until he finished his work, he laid his hand to every denominational enterprise and vigorously pressed it to a successful conclusion. State Missions, Home Missions, Foreign Missions and Education all felt the beneficial effect of his great mind and indomitable purpose.

The great missionary movement in the Tar River Association is indicative of his power to organize and execute. He knew how to draw around him in his various undertakings the most capable men and women and inspire them to undertake and finish the great enterprises that he originated. We, perhaps, are indebted to him more than to any other man for the successful founding of the Baptist Orphanage, the present endowment of Wake Forest College, the estab-

lishment of Meredith College and the prominent place our denomination holds among the denominations of the State.

Dr. Hufham was a truly great man, a great preacher, a great organizer, a great master of assemblies and he has left a great impress upon the denomination and the State. In advocating some great cause he would often ruthlessly trample upon every one that stood in his way and then after it was all over no one could be more loving and sympathetic than he. He was a tornado or a zephyr as occasion required.

Having finished his course and the infirmities of age requiring retirement, he patiently waited in the delightful home of his daughter, Mrs. Singleton, until Sunday night, March 27th, 1921, when he answered the divine call and passed over into the higher service to be forever with his Lord. "The promised light at eventide," irradiated, crowned and glorified his long, useful and honored life. Now that the nestor of North Carolina Baptists is gone, we realize more than ever before what a great man lived among us and how much he was worth in the work of the kingdom.

#### VERNON T'ANSON.

Dr. T'Anson is a native of Virginia. He has spent more than fifty years in preaching the gospel. He has held a number of important pastorates in his native State and was for eight or ten years pastor of Riverside Church in Columbia, South Carolina. While there he led in building a house of worship and many were added to the church.

In North Carolina his principal work was in the Tar River Association as pastor of Bear Swamp Church. In this church he conducted several successful evangelistic meetings and greatly endeared himself to the church and neighborhood. The late Rev. A. G. Wilcox was led into the ministry under the influence of Dr. T'Anson. Rev. B. A. Bowers, of Knoxville, Tennessee, and the late beloved Paul Bowers were converted in meeting held by him, and he may

have been God's instrument in directing their minds towards the ministry. He also held evangelistic meetings in other churches in the Association. He held a series of meetings at Jackson, Northampton County, North Carolina, and organized the Baptist Church in that town.

Dr. T'Anson has had great success in winning souls and building church houses. Having lived more than three-score and ten years and suffering with high blood pressure, he is now (1921) on the retired list; but he preaches nearly every Sunday in his home city of Norfolk. He has always been a popular preacher, and his services have been in great demand as pastor and evangelist.

#### CHARLES AUGUSTUS JENKINS.

The subject of this sketch was born in Benton, Mississippi, January 20th, 1850; educated at the University of Virginia, and afterwards taught school in Virginia. He was a layman and vestryman in the Episcopal Church. In 1875, having adopted Baptist principles he united with the Baptist Church in Staunton, Virginia, and was baptized by Dr. Charles Manly.

The same year he came to North Carolina, and became principal of Warsaw High School. He was from 1886 to 1893 President and Professor in Oxford Female College. He has held a number of important pastorates in North Carolina. His only pastorate in the Tar River Association was at Louisburg.

Mr. Jenkins is the author of a number of books, which have had a large circulation. Among them are "Baptist Doctrines," "The Story of Pot-hooks," and "The Bride's Return."

He is an able and eloquent preacher. Some years ago he retired from the active pastorate to devote himself to literature, and he now resides in Richmond, Virginia.



WALTER N. JOHNSON.

Dr. Johnson was born March the 24th, 1875. He is the oldest of eleven children.

He was prepared for college at Wakefield, and he graduated from Wake Forest in 1899.

His first pastorates were at Roanoke Rapids and Weldon, where he served about two years. During this period he married Miss Eva, the youngest daughter of Rev. George W. Coppedge. Accepting a call to Rocky Mount he moved to that city and remained about eleven months. From Rocky Mount he went to Delway and spent a year with his parents, during which time he was instrumental in starting Dell School. He then went to Louisville Seminary for ten weeks. After which he became pastor at Natchitochee, Louisiana.

In 1906 he was elected Secretary of Missions in Louisiana and served in that capacity for two years. He then became pastor of Immanuel Church, Alexandria, Louisiana, and was there for seven months. From Alexandria he came to be pastor at Wake Forest, where he remained for several years, did a highly constructive work, and led in the building of the elegant house of worship of Wake Forest Church.

Having been elected Corresponding Secretary of the Board of Missions at the Baptist State Convention of 1915, he took up that work and for five years led the Baptists of North Carolina in some of the largest enterprises in which the denomination in this State has ever engaged. Every movement he inaugurated was remarkably successful.

On the first of January, 1921, he became pastor of the church at Baden, where he is planning a campaign of great usefulness, and where the material and opportunity for work are abundant.

Dr. Johnson is in the prime of manhood, is a preacher of wonderful power, and has great visions, which every man must have, who accomplishes great things. It is not surprising that he succeeds when we think of the inspiration from his noble wife.



## WILLIAM HILL JORDAN.

Mr. Jordan was born in Bertie County, North Carolina, August 15th, 1803. After the death of his father, his mother married Rev. Poindexter, and by him became the mother of Rev. A. M. Poindexter, D. D. She was a woman of great force of character, devoutly pious, and she consecrated her sons at their birth to the service of God. To this noble woman Southern Baptists are indebted for two of the ablest and most eloquent preachers, who have distinguished their history.

Mr. Jordan was educated at the University of North Carolina. He made a profession of religion on the 9th of December, 1823, preached his first sermon December 25th, 1823, just one month before he was baptized. He preached before he was baptized in consequence of the pressure of his brethren upon him to do this work. He was baptized by Rev. Reuben Lawrence, January 25th, 1824.

He always regretted that he preached before he was baptized, but he had no cause to regret it; for a deep and widespread revival began with this sermon, which extended over several counties, and resulted in the conversion of more than two thousand souls. The Lord honored this service and Mr. Jordan should not have regretted it.

Elder Jordan served many churches in the country. He was also pastor of churches in Raleigh, Wilmington, Lilesville, Wadesboro, and Warrenton, North Carolina, Clarksville and Petersburg, Virginia, Morristown, Pennsylvania, and Sumter, South Carolina. He was Corresponding Secretary of the North Carolina Baptist State Convention for many years. He was also twice agent for Wake Forest College, and gave liberally of his time and money to save it from financial embarrassment; and as a Trustee of the institution faithfully worked for its prosperity.

Mr. Jordan settled in Warrenton about 1845, and began preaching in the Court House. April 14th, 1849, the Warrenton Baptist Church was constituted and he was chosen

pastor. His preaching and life in Warrenton did much to make Baptist principles and Baptist people respectable in the community.

Mr. Jordan called himself a high church Baptist and devoted much time by voice and pen to the vindication of the distinctive doctrines of Baptists and Calvinistic principles. He was a devout man of God and one of the most eloquent men of his day in the State.

#### A. V. JOYNER.

Mr. Joyner was born near Murfreesboro, Hertford County, North Carolina, September 25th, 1878.

#### *Education.*

He attended the Woodland Public School, Winton and Bethel Hill High Schools and graduated at Wake Forest College, taking the B. A. degree in 1907. He spent the following year in the Southern Baptist Theological Seminary, Louisville, Kentucky.

June the 11th, 1909, he was united in marriage to Miss Rena Lassiter, of Wake Forest, North Carolina, who has been an inspiration to him in his work.

#### *Pastorates.*

He was pastor at Sharon and Gardner's in the Tar River Association 1908-1910, at Tarboro, North Carolina, in the Roanoke Association 1910-1912, Pullen Memorial Church in Raleigh 1912-1914. In 1914 he became pastor of the church in Waynesville, North Carolina, where he remained until 1920, when he accepted a call to Williamston in the Roanoke Association where he is still (1921) serving. He is a good preacher, and having the Shepherd heart, he will doubtless accomplish great good in the churches he may serve.

RICHARD GREEN KENDRICK.

Mr. Kendrick was born in Steele Creek Township, Mecklenburg County, North Carolina, June 3rd, 1867. He studied at Furman University, but graduated from Wake Forest College with the M. A. degree, June, 1891. After graduating from college he taught two years before deciding to preach; one year as principal of Simpsonville High School, South Carolina, and the other as professor of Latin and German at Elon College, North Carolina.

Having decided to preach he entered the Southern Baptist Theological Seminary at Louisville from which he graduated in June, 1896, with the Th. M. degree.

His first pastorate was composed of Macon, Weldon and Gardner's churches in North Carolina, where he remained three years and did an excellent work. Other churches served in North Carolina are Laurinburg, Spring Hill, Mt. Olive and Forest Avenue, Greensboro. He has occupied important pastorates in other States, notably Piedmont, South Carolina; Parkview Church, Shreveport, Louisiana; and Parkview Church, Portsmouth, Virginia. Resigning his Virginia pastorate he did evangelistic work in the Neuse-Atlantic Association. His present pastorate (1921) is Raeford and Red Springs, North Carolina, which commenced April 1st, 1920.

He was married in Weldon, North Carolina, June 14th, 1899, to Miss Leila Allen. To this union two children have been born, Mary and Elizabeth.

Mr. Kendrick is a profound scholar, an able preacher, a diligent pastor and has been remarkably successful both as evangelist and pastor.

MARTIN LUTHER KESLER.

Dr. Kesler was born August the 25th, 1858, in Iredell County, North Carolina. His parents were C. W. Kesler and Elizabeth Lazenby Kesler. He was raised on the farm, attended school at Cool Springs Academy; later went to

Moravian Falls Academy and spent three years under G. W. Green. He entered Wake Forest College in the fall of 1885, graduated spring of 1888 with the A. B. degree. He went to the Southern Baptist Theological Seminary that fall and three years later graduated there.

His first pastorate was Laurinburg and Spring Hill churches in Richmond, now Scotland, County. From thence he went to High Point, Rocky Mount, Scotland Neck, Morganton and the Orphanage. He has been at the Orphanage (1921) sixteen years. He was at Rocky Mount two and one-half years and Scotland Neck three years.

He was married in 1892 to Miss Ethel Brown, of Aiken, South Carolina. They have three sons.

He received the degree of D. D. from Wake Forest College in 1915. Dr. Kesler is a profound scholar, an able preacher and a successful man of affairs, as is demonstrated by his record as superintendent of the Baptist Orphanage. He is regarded a leader among the greatest orphanage men in this country.

#### A. T. KING.

Mr. King was pastor of Memorial Church in Greenville, North Carolina, in 1903 and 1904.

#### T. B. KINGSBURY.

In 1865 Dr. Kingsbury was pastor of the Methodist Church in Warrenton. He changed his views concerning Christian baptism, was baptized in the First Baptist Church, Raleigh, by Dr. T. H. Prichard. Soon afterwards he was ordained as a Baptist preacher. He accepted a call to become pastor of the Baptist Church in Warrenton and served the church two or three years. He was a profound scholar, possessed rare literary ability and was a brilliant preacher. While in Warrenton he published an able book entitled, "What is Baptism?" His other writings would fill many

volumes, and some of them ought to be published as a monument to his memory.

He conducted the affairs of the church with marked ability, and the church enjoyed great prosperity under his ministry.

Some time in 1868, Dr. Kingsbury left Warrenton to become the pastor of the First Baptist Church in Memphis, Tennessee. After several years he retired from the ministry, returned to North Carolina, located first in Raleigh and afterwards in Wilmington, and devoted himself to literature. A few years ago he died in Wilmington, esteemed the greatest literary genius our State has ever produced.

J. H. LAMBETH.

He was educated at Wake Forest College and the Southern Baptist Theological Seminary. He served various pastorates in the State. His connection with the Tar River Association was as pastor of Memorial Church, Greenville, where he labored for several years, and was highly esteemed as preacher and pastor. From Greenville he went to Person County, where, after a brief pastorate, he died.

The night of his death Rev. W. B. Morton was with him. He said, "Brother Morton, I want to lead in prayer to-night," and folding his hands across his breast, he humbly prayed:

"Now, I lay me down to sleep,  
I pray thee, Lord, my soul to keep.  
If I should die before I wake  
I pray thee, Lord, my soul to take,  
And this I ask for Jesus' sake.

Amen."

In a few minutes he was asleep; and Jesus heard his prayer and took his soul. When the strong preacher came to the end of the way, the prayer that best expressed his desire was the prayer of his childhood that he learned at his mother's knee.

## J. D. LARKINS.

He is a graduate of Wake Forest College and the Southern Baptist Theological Seminary at Louisville, Kentucky. He was pastor in Henderson in 1904-1905-1906. Resigning at Henderson, he went to a pastorate in Georgia, where he remained for several years. At present (1921) he resides in Fayetteville and is pastor of Pleasant Grove and Sharon in the Cumberland Association. Brother Larkins is an earnest preacher, faithfully opposes all manner of evil and is zealous of good work.

## I. N. LOFTIN.

Mr. Loftin spent his boyhood in a cotton mill. He was converted in early life and feeling called to the ministry, he prepared for college at Buie Creek Academy, graduated from Wake Forest College and the Southern Baptist Theological Seminary, at Louisville, Kentucky, and entered vigorously upon his life work. His first work was in the Tar River Association, where he served as pastor of North and South Henderson churches and later of New Bethel and Sharon. His work in the Tar River Association continued for several years and was constructive and successful.

Resigning his Tar River field he became pastor of Blackwell Memorial Church in Elizabeth City, North Carolina. Under his ministry the church rapidly grew. The building was greatly enlarged and improved and Blackwell Memorial became one of the strong churches of the State.

Mr. Loftin concluded his brief but prosperous ministry in 1907 and obeying the divine call passed into the higher service of the future.

## DR. J. F. LOVE.

Dr. J. F. Love, now Corresponding Secretary of our Foreign Mission Board, did his first work in the mission field of the Tar River Association. In answer to the prayer of



Mrs. S. B. Turner, of Pamlico County, North Carolina, and her importunities through the Recorder, he turned from the consideration of a good all-time town church to go into the mosquito swamps of Pamlico County in order to satisfy his missionary conscience and answer the prayers of one of the best women he ever knew.

The hardship connected with his journey from Elizabeth City to the home of Mrs. Turner were trifling in comparison with those he endured on his mission field composed of the counties of Beaufort, Pamlico and Hyde. He was the only Baptist preacher in these three counties. His extreme appointments on the field were seventy-five miles apart, and he did not miss an appointment during the more than three years of his work on that destitute field. He traveled by day and by night, in sunshine and shower, in buggy and on horse-back, on river craft and on foot. He preached in schoolhouses, farm houses, from wagons and on creek banks. It was a glorious ministry and no doubt a joyous one. It was doubtless this kind of training that fitted the great Secretary of Missions for his great work.

This mission field was not really a part of the Tar River Association, but that great layman, Noah Biggs, tied up the interests of Pamlico, Beaufort and Hyde with the Tar River by contributing to the support of the Missionary. His salary at first was \$250.00, which was afterwards raised to \$400.00.

While on this field Dr. Love built the church at Bayboro with small contributions which he picked up over the State. He regularly attended the Tar River Association, and always received a welcome, which warmed his heart for months afterwards, and encouraged him to continue his itinerating ministry. He says he always carried back from the Tar River Association cash to start the workmen anew on the Bayboro Church.

After something more than three years spent in this mission field, he went to the First Church in Rocky Mount, and after a brief pastorate there accepted a call to the First Church in Baltimore. Since his Baltimore pastorate, his

work has been as Secretary of Mission Boards, and now he is favorably known and loved by tens of thousands of people for his work's sake, as preacher, secretary and author.

#### LUNCFORD ALLEN LOYD.

Elder Loyd was a native of that part of Granville, now included in Vance County, North Carolina. He was born in 1837 and died in 1915 in the seventy-ninth year of his age. His early educational opportunities were very limited. He had barely reached the age of manhood, when he was united in marriage to the widow Clark. At a military gathering in Oxford in 1862 he enlisted in the Confederate Army, and was sent to Camp Mangum near Raleigh. On account of being afflicted with palsy, he was soon discharged, but he had shown his willingness to serve his country in the time of her need.

Soon after the close of the War Between the States he moved to Warren County, where he spent the remainder of his life, with the exception of a few years in Nash County.

After coming to Warren County he made a profession of religion and joined the Methodist Church at Macon. A few years later he united with the Baptist Church at Warren Plains, and in 1884 began to exercise in public as superintendent of Sunday Schools and in conducting prayer meetings. In 1887 he commenced preaching without license. In 1892 he was licensed to preach by Pleasant Grove Church and a year later was ordained by the same church. The presbytery consisted of Revs. G. M. Duke and R. D. Harper.

He served as pastor of Sharpsburg, New Hope and Tar River churches four years each. He was pastor at Crocker's Chapel in 1897 and at Corinth in 1897 and 1898. He did considerable service as an associational missionary. As Sunday School Superintendent, leader in prayer meetings, pastor and missionary, he made soul winning his special aim, and had a good degree of success. His work was limited to the Tar River Association.

On account of physical infirmities, he retired from the active ministry and spent his last years with his children near Macon, North Carolina. He was a beneficiary of the Board of Ministerial Relief and received a pension from the State as a Confederate Veteran.

#### G. T. LUMPKIN.

Rev. G. T. Lumpkin was born in King and Queen County, Virginia, in the year 1873. He was the son of Richard and Elizabeth Lumpkin, godly, consecrated Baptists. His early years were spent under the influence of the historic old Mattaponi Church, which has sent out into the ministry more ministers than any other Baptist Church in Virginia.

He was educated at Richmond College and the Southern Baptist Seminary, taking the B. A. degree at the first of these institutions. His first pastorate was at Weldon and Roanoke Rapids, churches well known in the Tar River Association. From this field he went to the Seminary and after two years was called to Scotland Neck Baptist Church. Here he spent four years and enjoyed the fellowship of one of the greatest churches in North Carolina. From this field he was called to the Brown Memorial Church of Winston-Salem. For six years he labored together with the small band to build a \$40,000.00 church building, which was completed and paid for during his ministry. The church also grew from a membership of two hundred to over four hundred and contributed largely to the organization of five Baptist churches in the city while he was its leader.

Three years of his ministry was spent in the delightful and cultured town of Oxford, and four years ago (1920) he accepted the call to Suffolk to the first Baptist Church. This work is perhaps his most promising. In the short time there have been over five hundred additions to the church, the church debt has been paid and the grand total of contributions has gone from about \$5,000.00 per annum to nearly \$20,000.00 for the year.

He is yet in his prime physically and if spared has many years of strength and usefulness left for his Master.

JAMES J. MARSHALL.

Mr. Marshall is a native of Warren County, North Carolina. He was born July 18th, 1879. He was trained at the State School for the Blind, from which he graduated June the 2nd, 1902. He was then ready for the second year in college. During his course in the institution for the blind he studied theology, homiletics and New Testament interpretation with the pastor of the First Baptist Church in Raleigh.

He was converted and baptized in 1893. He was at first a member of Gardner's Church, but afterwards moved his membership to the first Baptist Church of Raleigh, by which he was licensed to preach May the 10th, 1899.

After leaving school he did a little supply work, sold books as an independent colporter and solicited subscriptions for the Recorder.

Having moved his membership to his home church at Vaughan, he was ordained by that church March 23rd, 1910, and the church being without a pastor he was soon after called to that pastorate.

At the session of the Tar River Association in 1907 he was unanimously elected colporter and recommended to the Tar River brotherhood as Missionary-Colporter, and he is still engaged in this work.

As missionary, he has organized three churches in the Tar River Association and one in another. He has led two churches, Wood and Thelma, in building good houses of worship. He has been pastor of the churches at Vaughan, North Warrenton, Wood, Reedy Creek and Thelma. He organized the churches at North Warrenton, Wood and Thelma. He is now (1921) pastor at Reedy Creek and Thelma and is missionary pastor of Johnson School House. Since he has been serving Reedy Creek the church has gone to half time preaching and has gone forward along all the

lines of our denominational work. Although totally blind, he does his own baptizing, and is remarkably popular as a pastor. He is an able preacher and the work of the Lord has prospered in his hands.

O. N. MARSHALL.

Brother Marshall first saw the light near Castalia, in Nash County, North Carolina, September 17th, 1877. He made a profession of religion when he was about fourteen years of age, and united with the Red Bud Church. He continued a member at Red Bud until the church at Castalia was organized when he became one of the constituent members of that body, and remained in that connection until 1905, when he became pastor of North Henderson Church.

He was licensed to preach in 1900 and having accepted a call to the North Henderson Church, he was ordained in May, 1905. This pastorate continued four years. From Henderson he went to Edgemont Church, Durham, North Carolina, where he remained two and one-half years. He then became pastor at Manteo, where he labored two years and then spent two years as pastor at Seagate. Following the Seagate pastorate he moved to Creswell and after a little more than two years there he came to Stantonsburg about the beginning of 1919. He is still in this important pastorate and is doing a good work.

During Brother Marshall's boyhood he was afflicted and feeble and was barely able to attend the free schools of his neighborhood, but when he was twenty-one years old, believing himself called of God to preach the gospel he resolutely undertook to secure the best preparation he could for his life work. He first spent a few months in school at Cedar Rock, and then in the fall of 1899, he entered Wakefield High School, where he studied four years. Both at Cedar Rock and Wakefield he worked as sexton and in the home and around the house as a servant to pay his board and tuition. Entering Wake Forest in the fall of 1903 he remained two years and was then compelled to give up the



hope of completing a college education on account of physical infirmities and want of means.

Speaking of his life work, Mr. Marshall says: "I never made any distinguished honors as did some of my fellow students, and my ministerial life has not been with very much show; but in my church work, as well as in my school, I have tried to be honest to myself and others, and true to God and faithful to his service."

Mr. Marshall married Miss Harris, of Henderson. Together they have faithfully endeavored to work, no matter how difficult the field, wherever God has called them.

#### G. A. MARTIN.

On finishing his course at Louisville Seminary, Dr. Martin accepted a call to Chase City, Virginia, and remained there about two years. He then went to Rocky Mount in the Tar River Association in 1892 or 1893 and remained there about two years as pastor of North Rocky Mount and Spring Hope churches. While in Rocky Mount he was happily married to Miss Huetokah Marshbanks, a B. A. of Meredith College. These two years cover the entire period of his connection with the Tar River Association. From Rocky Mount he moved to Wilmington, North Carolina, and became pastor of Southside Church, where he remained for more than five years, and his work was greatly blessed. About five hundred were added to the church during this time. While in Wilmington he was Moderator of the Association, and he was Chairman of the Executive Committee and a member of the Board of Missions. His next pastorate was at Thomasville and the Orphanage, where he remained for over four years, and led in the erection of the new house of worship, built a mission church and Archibald Johnson says: "Put the Baptist cause on its feet." He next spent about two years in Rutherfordton, paid off the church debt, bought a preacher's home for five thousand dollars and paid it. The two years he spent at Marion were marked by paying off the church debt and adding one hun-



dred and fifty to the membership of the church. He took up the work with the First Baptist Church in Concord, March the 1st, 1919. About two hundred have been added to the church. Plans are on foot for erecting an up-to-date church house of worship and a good sum is in hand toward paying for it.

In May, 1920, the North Georgia Baptist College conferred the degree of Doctor of Divinity on Brother Martin. Brother Martin's pastorates seem to have been distinguished by many additions to his churches, paying off church debts and building up the cause.

#### HENRY HAMILTON MASHBURN.

Mr. Mashburn was born in Macon County, North Carolina. He was prepared for college at Hiwassee High School and graduated M. A. from Wake Forest College in 1897. He was licensed to preach by Cowee Church in 1890 and was ordained by Flat River Union Church in 1893. He has held several important pastorates in this State; among them were East Durham, Flat River Union, Concord, Creedmore, Pleasant Grove, First Church, New Bern, Louisburg and Edenton. His pastorate at Louisburg and some evangelistic work constituted his only connection with the Tar River Association.

His present location is unknown to the writer. He is a close, clear thinker and an able preacher.

#### BRAXTON K. MASON.

Brother Mason was born in Davie County, October 12th, 1868. He was prepared for college at Fork Academy, Davie County, under Professor J. T. Alderman, now of Henderson, North Carolina. He graduated from Wake Forest College in 1891 with the degree of B. A.

After graduating he taught several years at Dunn, Apex and Advance. He was ordained to the full work of the ministry August 26th, 1894, at Fork Church. For three years

he had charge of several churches in connection with school duties at Advance. He then gave up school work and has since devoted himself entirely to the ministry. He has held the following pastorates: The First Church, Marion, about two years, Williamston in the Tar River Association about five years, Brown Memorial, Winston-Salem, four years. All of these churches are in North Carolina. He then went to the First Baptist Church of Mullins, South Carolina, and there remained six years. From Mullins he moved to Portsmouth, Virginia, and was pastor of the Fourth Street Church in that city for seven years. Returning to North Carolina he located in Greensboro, where he now (1921) resides as pastor of Asheboro Street Church.

#### GEORGE W. MAY.

Mr. May is one of the widely known pastors in the State. His prominence is due to hard work, devotion to duty and an abiding, active interest in the people around him, and in whatever concerns them.

He was born March 21st, 1869, in the Cedar Rock section of Franklin County. Like most of their neighbors, his parents were unable to give him more than the education that "The Old Field School" of that day provided. Therefore, he was twenty-three years old before he was in a position to seriously undertake to secure a college education. He prepared himself for college by cutting cord wood at thirty-five cents per cord, often working until late at night to earn the money to pay for his schooling.

He was converted in 1885, and feeling that he was called to preach entered Wake Forest College and struggled on in the face of great financial embarrassment, until he graduated B. A.

Mr. May has served the following churches in the Tar River Association since May, 1893, Sulphur Springs in Warren County, Turkey Branch, Bear Swamp and Antioch in Halifax County; Cypress Chapel, Mt. Hebron and Rock Springs in Franklin County; Red Oak, Pleasant

Grove, Hickory, Samaria, Stanhope, Castalia, Nashville and Fishing Creek in Nash County, and New Bethel in Vance County.

During this period Mr. May not only earnestly and actively engaged in the work of the ministry, but he also labored untiringly for the educational and material development of the section in which he operated. He has always stood for good roads, better homes and improved school facilities. The schools at Castalia and Red Oak are monuments to his wise and untiring efforts and the magnificent church building at Red Oak, which cost \$25,000, indicates his leadership in building.

Mr. May has the heart of a missionary and the destitution of Baptist preaching in the Hyde County Mission Field appealed strongly to him. He, therefore, resigned his delightful pastorate at Red Oak; and, accepting work under the Board of Missions, moved to Fairfield and became pastor of that great mission field composed of three small churches, Swan Quarter, Rose Bay, Baum Town and two out stations, Fairfield and Newlands.

Brother May strikingly resembles in his preaching, characteristics, methods and even in personal appearance his distinguished uncle, the late George M. Duke.

#### MARSHALL V. McDUFFIE.

He was born in Fayetteville, North Carolina, graduated B. S. from Wake Forest College and was ordained by Wake Forest Church in May, 1880. His only connection with the Tar River Association was as pastor of the First Church in Henderson, where he remained about six years, during which time he completed the house of worship, which has just been vacated for the new building which is now in process of erection.

From Henderson, Mr. McDuffie went to Livingston Avenue Church, New Brunswick, New Jersey.

Since leaving Henderson he has not held a pastorate in the South, but he has made good as a preacher and pastor

and has been in great demand in the Middle and New England States.

J. A. McKAUGHAN.

He was born at Dobson, the county seat of Surry County, September 22nd, 1861. He attended the public schools in his boyhood days from two to four months during the winter seasons. He entered high school at Booneville, North Carolina, under the late Professor R. L. Patton, when he was nineteen years old, and from him he got his inspiration and thirst for an education. He continued high school work from time to time for three years. Then later after spending some time preaching and working on the farm he entered Wake Forest College and remained three years and was then forced to leave on account of financial conditions.

He commenced a mission pastorate in Halifax County in the fall of 1894, with his home at Enfield, and he stayed on that work three years. He served Enfield, Dawsons, Tillery, Conoconara and Halifax churches, and the Penitentiary Farm Camp near Tillery one Sunday evening and preached at schoolhouses the other three Sunday evenings. He resigned that work and accepted a call to Albemarle, and entered on the work there on the fourth Sunday in December, 1897, and remained just four years. His next regular pastorate was in Robeson County with Lumber Bridge, Fairmont, Bear Swamp and Back Swamp churches, and in connection with this pastorate he was principal of the school at Fairmont. He remained with this pastorate three and one-half years and went to Brooklyn Church (now Calvary), Wilmington, which he served about three years, and from there he was called to Christiansburg, Virginia. He was in Virginia ten years and served in the following pastorates: Christiansburg, Radford, Vinton and Burrows Memorial Church, Norfolk. He came from Norfolk to Rutherfordton the first of May, 1917, and has, therefore, entered on his fourth year with that church.

Brother McKaughan is a preacher of decided worth, and has been greatly blessed of God in his work. He has the gift of evangelism and as a leader develops his churches and brings things to pass.

DUNCAN McLEOD.

He was born in Raleigh, North Carolina. He was licensed to preach by Sandy Level Church, and he was ordained by the Tabernacle Church of Raleigh, January 11th, 1885.

His pastorates up to 1899 were Samaria, Salem, Swift Creek, Bethlehem, Beaufort, Washington and Selma, in North Carolina. He was pastor in Petersburg, Western Branch, Caloose and Portsmouth, in Virginia. His connection with the Tar River Association was as pastor at Samaria, Salem, Swift Creek and Washington. This brings his career up to the beginning of the twentieth century. Since then he has held several pastorates in the State, but I do not know of his present work. He is a good preacher and stands well with the brethren.

ALEXANDER GILMER McMANAWAY.

Dr. McManaway was born in Chamblissburg, Virginia. He graduated from Richmond College in 1877. He was licensed to preach in February, 1873, and ordained in June, 1874, by Beaver Dam Church, Kentucky. He studied at the Southern Baptist Theological Seminary and received the degree of D. D. from Kea College, Louisiana, in 1891.

During his ministry he supplied College Hill Church, Lynchburg, Virginia, in 1878, he was pastor of Blacksburg, Virginia, from 1878-1881. After coming to North Carolina he was pastor in Louisburg and Franklin from 1881 to 1886, and of First Church, Charlotte, North Carolina, from January, 1886 to 1892, in 1890 he edited a volume entitled "Spurgeon's Greatest Sermon."

He left Charlotte in 1891 and was for some time Secretary of Missions in Arkansas, and was President and Finan-



cial Agent of the College in that State. While serving in the latter position he received injuries from the explosion of a kerosene lamp, from which he never recovered. He was a popular preacher and did a good deal of work as an evangelist.

#### J. M. McMANAWAY.

Mr. McManaway was born at Chamblissburg, Virginia. He was educated at Richmond College and the Southern Baptist Theological Seminary, closing his studies at the latter institution in 1882. He was ordained in August, 1882, by Beaver Dam Church, in Virginia. He has been pastor of various churches, Jerusalem and Black Creek, Virginia, supply at Bedford, Indiana, pastor at Midway, Kentucky. In North Carolina he was pastor at Wilson, Tarboro and Shelby. Later he served other churches in the South. He was also pastor for several years at Big Stone Gap, Virginia, since which time he has labored in Louisiana and Missouri and several important pastorates.

#### ISAAC MORTON MERCER.

Dr. Mercer is a native of Richmond, Virginia. He received the M. A. degree from Richmond College in 1878 and D. D. from the same institution in 1896. He graduated from the Southern Baptist Theological Seminary. He was licensed in 1880, and ordained by the Second Church, Richmond, Virginia, in 1883. He has held the following pastorates in Virginia. South Boston, Black Walnut, Bethear, First Church, Alexandria, and Tabernacle Church, Richmond; in South Carolina, he was pastor of Pendleton Street Church, Greenville; in North Carolina, Washington Church, about two years, First Church, Rocky Mount, eight years and four months, First Church, Thomasville, and the Orphanage Church, about four years. He has been with the First Church in Wilson (1921), a little over two years.

His connection with the Tar River Association was with



the church in Washington and with the First Church, Rocky Mount. While in Rocky Mount, in addition to his work with the First Church, he led in planting and organizing Calvary, which is our fourth church in that city. He so wisely managed in the founding of this church that on the day it was organized, a church building was provided for it free of debt. He also led the First Church in Rocky Mount in building the present parsonage and in erecting its present commodious house of worship.

Dr. Mercer is an able preacher, a safe leader, wise in counsel, and one of the best loved preachers among us.

#### GEORGE LINDSAY MERRILL.

George Lindsay Merrill was born in Davie County, North Carolina, September 26th, 1855. He was the son of Benjamin Smith and Elizabeth Leach Merrill. His father was a descendant of the family who were among the first settlers prior to the Revolutionary War, of the Jersey settlement six miles south of Lexington, Davidson County, North Carolina. He was baptized by Elder William Turner into the fellowship of Fork Church, Davie County, in March, 1872. He attended Jerusalem and Fork Church Academies, in Davie County, and entered Wake Forest College, September 2nd, 1884, taking the B. L. degree, June, 1889. He was ordained in Salisbury the fifth Sunday in July, 1889. He served churches in the Sandy Creek Association from 1889 to 1894; and in the Montgomery Association 1895-1896. He did city mission work in North, East and South Greensboro and organized the church now known as Walnut Street. Asheboro Street Church is an outgrowth of this mission. He was in Greensboro ten months. On November the 1st, 1897, he moved to Hobgood, in the Tar River Association, where he lived until September 15th, 1904; then he moved to Rocky Mount and was there until the first of November, 1907, rounding out ten years of service in the Tar River Association. During these ten years he was pastor at Hobgood, Gethsemane, Dawson, Everetts, Eagles and North

Rocky Mount churches; and preached at Braswells' Cross Roads, Spring Hill and the Henry Parker School House as mission points. He also built church houses and organized churches at Oak City, Speed, Ebenezer, and Arlington Street, Rocky Mount; and was pastor of the new churches. He did mission work in Hyde County under appointment of our Board of Missions, in co-operation with the Yeopin Union of the Chowan Association, from November 1st, 1907, to January, 1912. He built the house and organized the church at Swan Quarter. The parsonage was nearly completed while he was there. He also preached regularly at six other points in Hyde County. In 1912 and 1913, living at Waxhaw, Union County, he served four churches in Union Association and one church in South Carolina, where he secured a lot upon which a new church has been built. In 1914 he served the Onslow County Mission Field in the Neuse-Atlantic Association, composed of Northeast, Bear Creek, Grant's Creek, and Spring Hill churches.

He is now (1921) and has been for six years, an employee of the Thomasville Baptist Orphanage—three years at the Kennedy Memorial Home, and three years at Thomasville.

During the whole twenty-five years of his pastoral work, his salary was more or less supplemented by the Board of State Missions.

#### JUNIUS WILLIAM MILLARD.

Dr. Millard was born in Clinton, North Carolina, January 23rd, 1870. He was educated in private schools, Goldsboro Graded School, Wake Forest College and the Southern Baptist Theological Seminary.

He was ordained by the First Baptist Church of Goldsboro during a session of the Baptist State Convention in that city. His first pastorate was in Henderson in 1895 and 1896, and this was his only connection with the Tar River Association.

On November 4th, 1896, he was united in marriage to

Miss Mary Frances Weakley. Of this union there were two children who survive their father, Junius Weakley Millard of the U. S. A. Navy, and Laura Elizabeth Millard, who lives with her mother in Shelbyville, Kentucky.

His fame as a preacher rapidly spread and in the spring of 1896 he accepted an urgent call to the pastorate of Eutaw Place Baptist Church, Baltimore, Maryland, and at once entered upon his work with that great church. He continued in this work until 1905, when his health having failed and a warmer climate being essential to him, he resigned the Eutaw Place Church and became pastor of the Ponce de Leon Baptist Church, Atlanta, Georgia. He led this church in erecting a house of worship which stands as a monument to his memory. Under his pastorate the church was firmly established; the membership increased to the hundreds and the church body organized as a working unit. Realizing that failing health would not permit him to continue in the pastorate, he resigned his much-loved work at Ponce de Leon Church and entered into secular business. In this untried field he was eminently successful.

Realizing that time with him was short, he worked fast and although his last years were devoted to secular life, he could not entirely give up his loved work of preaching the gospel and so he served the Jackson Hill Church, Atlanta, Georgia, and led that church to reorganize and become prosperous.

December 8, 1912, he filled his pulpit for the last time, delivered his message and returned home, and that night responded to the divine call and went Home and doubtless into higher, sweeter service than he had ever known on earth.

#### H. REID MILLER.

H. Reid Miller, born in Ballantrae, Ontario, Canada, April 13, 1870. When but a child his parents moved to Stouffville, Ontario, where he spent the early years of his manhood. Here he pursued his studies until his entrance

into high school. When but a youth he decided that the profession of medicine was his vocational calling. At his conversion, however, his religious experience opened up a new world to him. At once he actively engaged in Christian work in the circles of the Methodist Church. Bible study took a very serious form with him, and as a result of searching the Scriptures he united with the Baptist Church, being baptized at the hands of Rev. W. S. Barker, pastor of the local church at that time.

Very soon after baptism there arose a serious conflict with former plans. The voice of the Master called him to forsake all and preach the gospel, and there was no peaceful satisfaction until he submitted to the divine call.

In September of 1889 he appeared before the Ministerial Board at Woodstock College and was accepted as a ministerial student in the above institution. Mr. Miller received his training at Woodstock College and McMaster Hall, Toronto, Ontario. Here he was appointed by the Missionary Board as student pastor of Queen Street Baptist Church, in which capacity he served eighteen months.

In the spring of 1895 he accepted a call to the Baptist Church of Meridian, New York, where, on the 27th day of August of the same year he was ordained to the ministry of the gospel.

December 24th, 1895, he was united in marriage to Catherine Adelaide Davis, daughter of Mr. and Mrs. M. L. Davis, of Meridian, New York.

Having served this church four and one-half years, he accepted a call to the Baptist Church at Geneseo, New York. After fourteen months of pastoral service here he was recalled to the Meridian Church. 1903 he became the pastor of the Baptist Church at Ripley, New York. During this pastorate he was invited to supply the pulpit of the Wattlesburg Methodist Church, about two miles distant. Not because he was aggressive with Baptist views, but as a result of answering many questions pertaining to the same, the entire church was "buried with Christ in Baptism," re-organized, and is known as Wattlesburg Baptist Church to-

day. 1906 he became pastor of Lowell Avenue Baptist Church of the city of Syracuse, New York. 1909 he accepted a call to the Baptist Church at Webster, New York. 1913 he began his pastorate with the Baptist Church at Mount Morris, New York. During this pastorate he visited friends at Enfield, North Carolina, who were formerly members of his Ripley charge. So delightful was this visit to the Southland he determined that should the opportunity be afforded him he would not delay in casting his lot with the splendid people of North Carolina. After two years of prayerful waiting, the Baptist Church of Littleton, North Carolina, extended him a call and he settled on the field the first of September, 1917. This pastorate has been signally blessed in many ways. The new church edifice was barely under process of construction, though the foundation was laid several years ago. This magnificent brick church has been completed, and is a credit to the State. The opening services were held May 16, 1920. Together with the Littleton field, Brother Miller has served Enterprise Church with an afternoon service once a month since January, 1918, and the Fishing Creek Church with a second Sunday morning service since November, 1918. At this writing (1923) he is just completing his sixth year with the Littleton Church.

#### JOHN W. MORGAN.

Brother Morgan was born July 1st, 1870, near the little town of Sperryville, Rappahannock County, Virginia. In his early boyhood his parents moved to Culpepper County, where he grew up. He studied for a year or two in the University of Missouri. He graduated from Richmond College with a degree of B. A. in 1899.

In the fall of 1899 he entered Crozer Seminary and completed the three-year course. After which he married Miss Adele Coulter, an accomplished lady of Chester, Pennsylvania.

Mr. Morgan spent two or three years as pastor in Wel-



don, North Carolina. Since leaving Weldon he has worked as follows: About three years at Alderson, West Virginia; a year in special work in Louisville Seminary, serving meanwhile at New Albany, Indiana. Leaving the Seminary he came to Henderson, North Carolina, where he remained about two years. Closing his Henderson work he spent a year in the University of Wisconsin. While there he served as Baptist student pastor at the University. He continued in this work about two years. After which he was pastor at Cedar Falls, Iowa. He is now (1921) serving a rural field at Locust Dale, Virginia. As a preacher, Mr. Morgan is a man of recognized ability, and he and his excellent wife would fill worthily the place of pastor and pastor's helper in any community.

#### S. L. MORGAN.

Brother Morgan is a native of Sperryville, Rappahannock County, Virginia, where he was born September 23rd, 1871. He was reared in Culpepper County, where his parents moved during his boyhood. He entered Richmond College with his brother, John, took the same course and graduated at the same time with the degree of B. A. While in college he was president of one literary society, won its medal for improvement in debate and also the best writer medal which was given jointly by the two societies.

He entered Crozer Seminary in the fall of 1899 and took the three years' course. Leaving the Seminary, he became pastor at Fairmont, West Virginia, where he spent two years. Since leaving Fairmont, his work has been entirely in North Carolina.

Since coming to this State he has served the following pastorates: Littleton, three years; Red Springs and Maxton, two years; Burlington, three and one-half years; Henderson nearly nine years. About twelve years of his work in North Carolina has been in the Tar River Association.

Brother Morgan's work has been progressive and constructive. He is now (1921) leading the church in Hen-



derson in the erection of one of the best houses of worship in the State. He is a preacher of decided ability, and his wife, who was formerly Miss Isabelle Robeson, is a helpmeet indeed.

B. E. MORRIS.

Brother Morris was born and partly reared in Gaston County, near Stanley, North Carolina. The date of his birth is August 29th, 1889. His father, Rev. John Morris, was seriously injured when he was but twelve years old. This injury canceled his education opportunities for early life. When he was seventeen he spent part of one session in the graded school at Stanley, having saved a few dollars which furnished him the opportunity. He made no more efforts toward an education, until he entered the ministry in 1912. He was then twenty-three years of age. One year previous to this date he was married to Miss Connie Margaret Abernethy of Alexis, Gaston County, North Carolina. He was converted and joined Bruington Baptist Church when eighteen years of age, being baptized by Rev. I. T. Newton, July, 1908. Four years later he decided to enter the ministry and was licensed to preach December 14, 1912, by High Shoal Baptist Church, of which he was then a member. He was ordained by the same church May 25, 1916. In May, 1916, he graduated at South Fork Institute, Maiden, Catawba County, North Carolina, being president, orator and poet of the senior class. He was also one of the commencement speakers. He entered Wake Forest Collge in the fall of 1916 and received the B. A. degree in the spring of 1920.

In the spring of 1920 he was one of the representatives of Wake Forest College in the Colgate-Wake Forest debate in Washington, D. C., at the opening of the Southern Baptist Convention. He received the M. A. degree from Wake Forest College in 1921.

When he came to Wake Forest in 1916 he resigned his pastoral work in the South Fork Association. Soon after

entering Wake Forest he was called to Corinth Church, of which he was pastor for three years, having resigned the work there in December, 1919. He was also pastor of Marmaduke Church part of the year 1917 and all of the year 1918. He is now (1921) pastor of Maple Spring, White Level and Hickory Rock in the Tar River Association, having accepted the work at Maple Springs in the fall of 1919 and the work of the other two churches with the beginning of the year 1920.

#### WILSON BUNYAN MORTON.

Dr. Morton, the youngest son of Rev. Edward C. Morton, was born at Lilesville, North Carolina, February 19th, 1856. His father died when he was quite young; a few years later his mother was killed by lightning and he was left an orphan with a little sister three years younger than himself entirely dependent upon him.

After providing for his sister, he undertook to educate himself and by his own untiring efforts prepared himself for college at Lilesville Academy, when Dr. Needham B. Cobb was principal of that school. He graduated from Wake Forest College and studied for two years at the Southern Baptist Theological Seminary. He left the Seminary in 1885 and at once entered upon the work of the ministry. He has been pastor at Weldon, Sharon, Gardner's, Littleton, Louisburg, Roxboro, Dunn, Marion, Columbia, New Bethel and White Level. All these pastorates were in North Carolina. He has always done a progressive and constructive work, and is an able preacher and an excellent pastor, and can be relied upon for wise counsel and as a loyal friend.

At present he resides at Louisburg and is a successful optometrist; but he does not permit his secular employment to prevent him from taking a lively and active interest in the work of the Lord to which he years ago committed his life.

He married Miss Annie Upperman, of Louisburg, and to them God has given a son and a daughter, Elizabeth and

Wilson, and together they are a happy family in an ideal home.

JAMES A. MUNDY.

Mr. Mundy was born in Amherst County, Virginia, in 1835, graduated B. A. from Richmond College in 1859, received the degree of D. D. from Wake Forest College in 1880.

He was licensed to preach by Ebenezer Church, Virginia, in 1855, and he was ordained by Mineral Springs Church, Virginia, in 1860. During the next seventeen years he served at different times the following churches: Mineral Springs, Coventry, Red Oak, Ebenezer, Fairmont, Adiel, Hebron, Hebron City, Blacksburg and Roanoke City. This for a time terminated his work in Virginia.

On the first Sunday in April, 1877, Mr. Mundy became pastor in Warrenton, North Carolina. This pastorate continued until the first Sunday in October, 1883, covering a period of six and one-half years.

From Warrenton Dr. Mundy went to Greenville, South Carolina, and became pastor of the First Baptist Church in that City, where he remained about ten years. He then returned to North Carolina and became pastor of the church at Wilson, and after two or three years in that important field he accepted a call to Reidsville, and, the beginning of the present century he accepted a call to a church in Lynchburg, Virginia, and after some years, his health failing, he returned to the home of his childhood in Amherst County, where he finished his course with joy.

He was esteemed a strong preacher, a wise leader, and enjoyed the loving confidence of all who knew him.

ALFRED PLUMMER MUSTIAN.

Plummer Mustian, as he is familiarly called, is a son of the late Edward Lewis and Caroline Mustian. He was born near Warrenton, North Carolina, August 23rd, 1883. He

was converted at the age of twelve and joined the Warrenton Baptist Church.

He was educated at Buie's Creek Academy, Wake Forest College and Crozer Theological Seminary. He was licensed to preach by Marimaduke Church, November 3rd, 1907, and ordained by the same church December, 1910. He was pastor of Harris Chapel and Antioch churches in Halifax County seven years. A part of this time he was also pastor of Centreville and Inez churches.

He grew up in the Tar River Association, joined a Tar River Church, was licensed to preach and ordained by another Tar River Church and three of his early pastorates were Tar River churches.

He is now (1921) pastor at Winton and Union and is doing a good work.

#### GEORGE W. NEWELL.

George W. Newell, son of Herring Newell and Rachael Godwin Newell, both of Wayne County, North Carolina, was born at Fayetteville, North Carolina, August 12, 1842. He joined the Baptist Church at Fayetteville during the year 1861. His primary education was at the Donaldson Academy of Fayetteville. He served as chaplain during the latter part of the Civil War. After the Civil War he attended and graduated from the Southern Baptist Seminary, then at Greenville, South Carolina. He was ordained at the Wilson Baptist Church about 1870, and was pastor of that church 1870 to 1874. He also served as pastor for a year or more at Wilmington, North Carolina. In 1875 he settled on a plantation near Mapleville, Franklin County, North Carolina, where he spent the remainder of his life. He was then pastor of the Lonisburg Baptist Church for a year or more beginning with 1875. From that date until his death he served numerous country churches in Franklin, Warren, Nash and Halifax Counties, among which were the following: Maple Springs (several terms at different intervals),

Cedar Rock, Peach Tree, Reedy Creek, Harris' Chapel, Fishing Creek and others.

Rev. George W. Newell was married to Sarah Elizabeth Coppedge, daughter of W. D. and Henrietta Coppedge, May 22, 1873, and to them was born five children, to-wit: Geo. W. Newell, Jr., John Oliver Newell, S. Atwood Newell, Hodge Albert Newell and Eugene J. Newell. The first and the last named (the oldest and the youngest), being now dead. He was elected and served as a member of the North Carolina Senate, session of 1893.

Rev. George W. Newell was a man of much greater educational attainment than his schooling as above mentioned would indicate. He was a constant reader and had equipped himself with a splendid, well-chosen library of both religious and profane literature, from which he acquired a wonderful store of knowledge.

While worthy of much greater pastorates than those he served, he preferred his country home and the country life for himself and his family. In his home neighborhood and community he was a preacher in the truest sense of the word, that is, he was a teacher and general adviser in the community where he held up high ideals and did much good.

He always advocated educational, social, political, moral and religious advancement.

On July 8th, 1901, he was on his way from his home at Mapleville, North Carolina, to Louisburg to appear before a joint meeting of the Board of County Commissioners and the Board of Education to advocate the appropriation of funds with which to build and establish the Mapleville Academy, for which he had worked up public sentiment, when he died suddenly from heart failure, on his buggy about half way to Louisburg. He never reached the meeting, but the academy was established.

The space is limited, but one matter worthy of mention is that he made it a general custom never to close a regular service at one of his churches without giving an invitation for a public profession of faith and an opportunity to join the church.



## W. C. NOWELL.

Mr. Nowell is a native of Wake County, North Carolina. He was licensed to preach in 1858 and ordained in 1863 by Hephzibar Church, North Carolina. He was educated at Wake Forest College. He was pastor at Clayton, Lee's Chapel, Hephzibar, Smithfield, Shiloh, New Hope, Baptist Center, Bethesda and Archer Lodge in the Raleigh, Central and Johnson County Associations. In the Tar River Association he served as pastor Elm City, Poplar Springs, Rock Springs, Cedar Rock, Spring Hope, Castalia, Stony Creek, Oak Level, Hickory, Nashville and other churches.

He was a preacher of decided ability, and was the author of a book entitled "Lectures on the Book of Revelation."

In his pastoral work he was distinguished in two respects, first as a winner of souls, and second for his success in training and developing the members of his congregation.

## SOLOMON G. O'BRYAN.

Mr. O'Bryan was a native of Warren County, North Carolina. He was reared in the neighborhood of Vicksboro, North Carolina, previous to 1840.

Having signified his desire to unite with Brown's Church by baptism, the church met in conference December 23, 1840, and his experience being satisfactory to the church, he was baptized immediately, and received into the fellowship of the church.

On Thursday, the 12th day of October, 1844, Brother Solomon G. O'Bryan was ordained to the full work of the gospel ministry by Brown's Church. Elders William Hill Jordan and Willoughby Hudgins acting as presbytery.

Mr. O'Bryan belonged to a prominent Warren County family. He was a good all-around man, and an excellent preacher. A few years after his ordination he moved South, probably to Texas; where, he doubtless, long ago finished his course with joy.



## GEORGE G. O'NEILL.

Mr. O'Neill is a native of Wake County, North Carolina, where he was born in 1867. He was educated at Wakefield High School, Wake Forest College and Louisville Seminary.

He was converted at the age of fifteen and ordained at the age of twenty-one at Shiloh, the oldest church in North Carolina. His first work in the ministry was in Currituck County, North Carolina. From there he went to the Seminary in Louisville, for additional training.

Returning to the State from the Seminary he supplied in Washington, North Carolina, for awhile, but his first pastorate was in Enfield, where he remained for several years. While here he was happily married to Miss Bessie Alsop, a young woman of culture and piety. From Enfield he went to Mooresville, North Carolina, where he served the church efficiently as pastor until he was called to Georgetown, South Carolina. His wife's health failing on account of the climate he accepted a call to a church in Asheville. From thence he moved to Roanoke Rapids and remained there two years.

Accepting work in Rutherford County, he moved to Rutherfordton, bought a home and remained for seven years. While there his wife died and he and four little children were left desolate. From Rutherfordton he moved to Inman, South Carolina, where he served a full time country church.

In the fall of 1919 he was united in marriage to Mrs. Connie Bobbitt, of Littleton, who is doubtless a helpmeet indeed. Mr. O'Neill is a preacher of ability and has been successful in his work with the churches.

## LARKIN W. OVERBY.

Larkin Overby, as he is familiarly called, is a native of Warren County.

Having made a profession of religion, he united with

the Baptist Church at Warren Plains about 1886, and was ordained by the same church. The presbytery was composed of Revs. R. Van Deventer, J. K. Fant, G. W. Harmon, T. J. Taylor and Dr. N. B. Cobb.

Brother Overby served for some time two churches in Nash County in the Tar River Association and one near Durham in the Mount Zion Association.

He has not been actively engaged in ministerial work for several years, but he is an active member of West Durham Church, and his pastor, Rev. T. M. Green, has spoken of the delightful fellowship they have together.

#### T. R. OWEN.

Dr. T. R. Owen was for many years pastor of our church in Tarboro. He was a man of wide and varied scholarship and was noted for his culture and dignified deportment. He was a preacher of great ability, but lacked in the characteristics of an evangelist. But he was a great teacher and his people were well instructed in the fundamentals of our common faith and in the principles and practices which distinguish Baptists from other denominations. He died in 18... , sincerely lamented by a large circle of admiring friends.

#### J. R. PACE.

Brother Pace was born near Raleigh, in Wake County, North Carolina, August 11th, 1858. He joined the church in his twentieth year, and at once went to work in Sunday Schools and prayer meetings. He soon felt called to preach and also felt called to prepare himself for the gospel ministry.

He attended the common schools near his home and went to Fray and Morrison High Schools in Raleigh. From 1884 through 1888, he studied at Wake Forest College. While in college he preached to nearby churches and continued to serve these churches for two years after leaving college.

The Executive Committee of the Tar River Association employed him to hold meetings near Scotland Neck, and then induced him to become missionary pastor at Bethel in Pitt County, where he remained two years. While at Bethel he held meetings in Edgecombe County, near Whitakers, which resulted in the organization of Gethsemane and Ebenezer churches. He then moved to Whitakers to work in Edgecombe and Nash Counties and spent five years on this field. He labored in the Tar River Association and his work was greatly blessed.

The state of his health required him to seek a higher climate. He moved to Oxford, and, his health improving, he spent thirteen years in Granville County, in pastoral and evangelistic work. Large numbers were brought to Christ during these years, and many joined the churches.

He then moved to Charlotte, and was pastor of Chadwick Church for two years. His labors were greatly blessed in this field. He then served Long Island and two other churches for one year with gracious results.

At present (1921) he is living at Ridgecrest, and his services in that section have not been in vain.

#### W. C. Y. PARKER.

Walter Parker, as all of his friends affectionately called him, was the only son of the late Jacob and Betty Parker. He was born in Warrenton and died in New York City.

In early life he made a profession of religion, and united with the Warrenton Baptist Church. Later he moved to Norfolk, and was a member of the First Baptist Church of that city. About 1890 he returned to Warrenton and engaged in business with his father.

In January, 1891, Brother Parker was mightily revived and called to preach the gospel. He at once closed his mercantile business and entered upon the work to which he believed he was called with zeal and enthusiasm. Not being called to a pastorate he devoted himself to evangelistic work and held a number of meetings in the bounds of the Tar

River Association. Many were led to Christ during these meetings.

He continued in this work with but little financial compensation for two or three years. He became mightily impressed that it was his duty to go to a large city and work in the slums. In order to carry out this purpose, he secured a position in a commission house in New York City on a salary that would support his family, and enable him to give his nights and Sundays to work in the slums, and among the lowly. He continued in this work for several years, occasionally returning to North Carolina and holding meetings in various sections.

In 1906 he was attacked with pneumonia, and after a short illness he passed to his reward in the full assurance of a blessed hope.

#### ROBERT E. PEELE.

Brother Peele was born of godly parents, December 22nd, 1852. Received his primary education at home, and his academic education at Jackson and Buckhorn Academy. He studied one year at Richmond College, working his way all the way, but, his health having failed, he was forced to leave college.

Previous to going to school he worked on the farm, drove a mail and express hack and clerked in a store, until he was twenty-one and then undertook to get some education as before stated.

He was born again and called to preach in August, 1869, but conditions were such that he could not enter at once upon the active work of the ministry. After leaving college he went to Scotland Neck in Halifax County, in the summer of 1877, and taught school until the spring of 1882. During this period he was married to Miss Addie E. Whithead. The marriage took place December 23rd, 1879.

In November, 1882, he was called to ordination by the church at Crowell in Halifax County. Dr. R. T. Vann and Rev. W. T. Blake formed the ordaining presbytery. He

supplied at Crowell for a few months and was then assigned to the Pantego Mission, where he remained five years doing pioneer work on a hard field. These were doubtless five of the happiest years of his life. From Pantego he returned to the Crowell field, where he remained as pastor three years, and then became pastor of a church in Wilmington for two years. Leaving Wilmington he labored two years on the Burgaw field, and then went back to his same charge in Wilmington, and after serving there two more years, he accepted a call to the Mount Elon field in South Carolina, where he remained seven years. Then he served as pastor in Mullins, South Carolina, two years. Returning to the Welsh Neck Association in South Carolina, he was pastor at Ebenezer, for five years. Leaving South Carolina he returned to this State and was pastor of Bear Swamp in the Robeson Association for one year, after which he was again pastor of Burgaw and Wallace field four years. He then went to Clarksville, Virginia, where he is still (1921) pastor of the church.

All the years of his ministerial life he has been doing the work of a pastor evangelist and has been eminently successful in both fields. During the past twelve years he has done more preaching than at any other period of his life, averaging a sermon every day in the year.

#### M. R. PENNELL.

Marion R. Pennell was a native of Franklin County, North Carolina. He was licensed to preach in 1867 by Mount Olivet Church, and ordained by Sandy Creek Church in October, 1872.

Mr. Pennell did not have the benefit of a liberal education, but, notwithstanding this hindrance, he won many people to Christ and organized ten churches and served as pastor at different times fifteen churches. His work was confined to the weaker congregations, and he also labored much and successfully in communities destitute of preaching. He labored on to the very end of his useful life.

## LEVI CASSIUS PERKINSON.

Rev. Levi C. Perkinson was born January 18th, 1825, in Warren County, North Carolina, and was reared in Hawtree Township.

While still a young man he united with the Enon Baptist Church, but when the church at Sharon was organized, he became one of the constituent members. He was licensed by Enon Church, December 8th, 1852, and ordained by request of the same church at the Tar River Association, August 29th, 1853. He studied at Wake Forest College. After leaving college he served some time as agent of Oxford Seminary, and was at one time financial agent of the North Carolina Bible and Baptist Publication Society.

Brother Perkinson served as pastor Sharon, Enon and Enterprise churches in the Tar River Association. He did a good deal of preaching, but his pastorates were not very long.

He was a farmer and for a good while engaged in the mercantile business. He regularly attended the sessions of the Association and took an active part in the union meetings and other denominational gatherings. He was a power of strength in his home church.

He lived to be more than eighty years old; and, having fought a good fight, he was gathered unto his fathers.

## A. A. PIPPIN.

Mr. Pippin is a native of Wake County. He was educated at Wake Forest College, and spent a number of years teaching, first at Stanhope and then at Wakefield. While teaching he was also pastor of churches in the Central and the Tar River Associations. His ministry has been exceedingly fruitful and he is still engaged in ministerial work as pastor and in revival meetings. Many men and women who are active in secular and religious work are indebted to him for the training which has fitted them for service.



## ELIAS DODSON POE.

This brother is a native of Chatham County, North Carolina. He was educated at Wake Forest College and the Southern Baptist Theological Seminary. While at Wake Forest he was pastor at Corinth and some other churches in the Tar River Association, and since his graduation he held evangelistic meetings in Norlina and Warrenton. He is now (1921) pastor of the Temple Church in Durham, where he is doing good work and is greatly loved.

## J. W. POWELL.

Brother Powell was pastor at Rocky Mount and some neighboring churches. He was a good preacher and stood well in the Tar River Association and in the State. He served the aforementioned field from 1888 through 1892, He then left the Tar River Association for another field and was soon after called to his reward.

## JERE REAVES.

He was a native of Laurel Grove, Virginia. He was educated at Scottsburg Normal College, Virginia. He received the degree of B. S. in 1897 and B. A. in 1898. He also studied at the Baptist Theological Seminary. He was licensed to preach in July, 1895, and ordained in October, 1896. He held the following Virginia pastorates up to 1900: County Line Church, Rogers' Chapel, Falling River and Midway. In the early part of the present century he served North and South Henderson churches in the Tar River Association. He is now (1921) at Nelson, Virginia.

## WILLIAM HENRY REDDISH.

Mr. Reddish was a native of Wake County, North Carolina. He studied at Wake Forest College and the Southern Baptist Theological Seminary, and was ordained October

15th, 1893. He was pastor of Wilson Church in the Tar River Association, and he served a number of other churches in North Carolina and other States.

He was an able preacher, a genial companion and a warm friend.

J. L. ROGERS.

He was born in Wake County, North Carolina, March the 24th, 1867. He studied at Wake Forest College and took Bible under Dr. Cullom. He was ordained the second Sunday in October, 1904, at Olive Branch Church, in the Tar River Association. Before the division of the Association he was pastor at Whitakers and Dawson in Halifax and Oak Level, Gethsemane and Ebenezer in Nash and at Bethel in Pitt. After the division he continued with churches in the Roanoke Association until he went to Concord as pastor of McGill Street Church, where he remained two years. He then returned to the Roanoke Association and served churches that before the division of the Association were members of the old Tar River.

He was pressing the work when he sustained a stroke of paralysis, but he continued to preach three years longer, and did not give up his work until he became too feeble to meet his appointments and preach. He seemed to have won a large number to Christ, to have baptized many happy converts and to have made good in the ministry.

JAMES W. ROSE.

He was born in Johnson County, North Carolina, and was ordained in 1885 by White Oak Church. From 1887 to 1892 he was missionary colporter for the State Board. He was missionary pastor of Middle Street Church, New Bern, from 1893 through 1895. Afterwards he was pastor at La Grange, Snow Hill, Second Church, Goldsboro, and organized a church at Castoria. From 1901 up to 1908 he was missionary pastor in the Tar River Association. At pres-

ent (1921) he resides at High Point and is actively engaged in ministerial work as pastor of West End Church.

WILLIAM OCTAVIUS ROSSER.

Brother Rosser, the son of W. W. Rosser and Jennie O. Rosser, was born near Essex in Halifax County, North Carolina, July 9th, 1874.

His early educational opportunities were meager. When twenty-one years old he entered Wake Forest College and graduated in 1900 with the B. A. degree. After leaving college he taught two years at Philadelphia Academy in Nash County, and preached as opportunity offered. He pursued his Theological Course at Crozer Seminary, Chester, Pennsylvania, from which he graduated in 1905. From the Seminary he went to East Radford, Virginia, and was pastor of that church for four and one-half years. After this he was pastor at Crews nearly two years. On the twenty-second of June, 1910, he was married to Miss Nancy Crews, of Crews, Virginia.

Returning to North Carolina he was pastor of Spring Hope nearly three years, and then moved to Whitakers, January 1st, 1914, as pastor and is still there (1921). Serving with Whitakers and Dortches, Ebenezer, Gethsemane and Battleboro churches.

WILLIAM VANN SAVAGE.

Dr. Savage is a native of Hertford County, North Carolina. He received the degree of B. A. from Wake Forest College in 1884 and in 1891 was ordained to the full work of the gospel ministry by Buckhorn Church, North Carolina.

He was pastor of the Baptist Church in Columbia from 1891-1894. He became pastor in Tarboro, North Carolina, in 1894 and continued through 1897. From Tarboro he went to Churchland, Virginia, where he is (1921) the efficient pastor.

## A. W. SETZER.

He was born in Catawba County, North Carolina, on the 17th day of June, 1872. He attended the public schools of the neighborhood, and later spent three years at Penelope Academy, when Rev. C. M. Murchison was principal of that institution. He was converted while attending this school and joined old Mount Ruhama Church and began almost at once to take part in church work and public services.

Mr. Setzer was licensed to preach when he was nineteen years old, and about a year later he was ordained to the full work of the ministry. He preached and taught school for about three years and then in 1894 he entered Wake Forest College and remained until the commencement of 1897.

Immediately after leaving college he went to Greenville, North Carolina, to supply the Memorial Church for three months. Later he was called to the pastorate of that church and remained three years. In 1900 he accepted a call to the pastorate of the church in Morehead City and while there he aided in founding the Atlantic Institute, of which he was principal for three years. He resigned at Morehead to accept the pastorate of the Burlington Church, and after two years in that field, he became pastor of the church in Murphy and principal of the Home Board School in that town. In 1908 Mr. Setzer returned to his native county of Catawba, where he has since resided and served country churches. He has a delightful field, full of large opportunities.

## JAMES J. SLEDGE.

James J. Sledge was born near Warren Plains, in Warren County, North Carolina, in 1817. His ancestors came to Warren from Suffolk, Virginia. They were stalwart people and left their impress upon the community, where they resided.

James was probably the oldest son of his parents. In his youth he was disposed to be a little wild, but was never

dissipated nor vicious. His educational opportunities were meager, but he had an inquiring mind, read the best books available, and associated with the most intelligent people in his community; and, therefore, he was early recognized as a young man of extensive and accurate information.

He was early deeply exercised on the subject of personal religion, and was happily converted on the 25th day of September, 1843. He was baptized on the 29th day of the following October by Elder Willoughby Hudgins into the fellowship of Tanner's Baptist Church. That church was later moved to Warren Plains, and is now known as Warren Plains Baptist Church. On October 31st, 1844, he was ordained at Gardner's Church to the full work of the gospel ministry. The ordaining presbytery consisted of Revs. Solomon T. O'Bryan, Thomas Wilcox and N. M. Havens. Almost immediately he took a high stand as a Christian and minister. The position he held in the Tar River Association is indicated by the fact that he served on important committees, was called to conduct vital and delicate enterprises and was frequently appointed to preach on Sunday at the Association. He served as pastor Old Enon, now Littleton, and several other churches in the Tar River Association.

He moved to Texas sometime between 1850 and 1860. His experience in North Carolina prepared him to begin his ministerial work in Texas on a high plain. He was soon recognized as one of the strongest forces among the Baptists of Texas and as a preacher of wonderful ability. He traveled over the greater part of Texas, preaching "The glorious gospel of the blessed God."

Everywhere he attracted large audiences and the people heard him gladly. Often on great occasions people would travel on horseback and in wagons more than a hundred miles to hear him.

Mr. Sledge, familiarly known throughout Texas as Parson Sledge, accumulated a large estate and contributed liberally of his means to the promotion of denominational enterprise in Texas. He lived long and well, and at an ad-

vanced age responded to the call of his divine Master and went to be forever with the Lord.

He lived near Warrenton, Fayette County, Texas. He doubtless named the town Warrenton in loving memory of Warrenton, North Carolina, near which he spent his early life, and received inspirations that enabled him to become the good and great man that he was.

#### JOHN WESLEY SLEDGE.

John Sledge was born in Franklin County, North Carolina. He studied at Wakefield Academy. He was licensed to preach in 1882, and ordained by Cedar Rock Church in 1884. His ministerial labors were for the most part confined to the Tar River Association. He was at different times pastor of various church in Franklin, Nash and Warren Counties, and he also held many protracted meetings and baptized many converts. He organized the churches at Marmaduke and Sulphur Springs in Warren County, and perhaps others in the Association. He regularly attended the sessions of the Association, and actively engaged in the deliberations of the body.

He died about 1915, sincerely mourned by his many friends.

#### FOREST SMITH.

Dr. Smith came to Louisburg early in 1897 and was pastor of the church there for several years. He did excellent work in Louisburg and won the heart of the entire community. His scholarly attainments, his ability as a preacher, his excellent judgment and his fine social qualities gave him a prominent place among North Carolina Baptists. He was one of the leading spirits in the Tar River Association and we greatly regretted his departure from among us.

When he left Louisburg he went to Fort Worth, Texas, where he is still (1921) pastor and is recognized as one of the leading ministers in that thriving city.



## WILLIAM ALONZA SMITH.

Brother Smith was born in Durham County, North Carolina, October the 19th, 1866. He graduated from Wake Forest College with the B. A. degree in 1893, and attended the Southern Baptist Theological Seminary at Louisville during the session of 1897-1898.

His work as pastor began in 1890 with Emmaus in the Sandy Creek Association, which was his home church. He served this church five consecutive years.

He was principal of Cedar Rock Academy in Franklin County and was pastor of Cedar Rock, Perry Chapel and Rehobeth churches from 1894 to 1896. In 1896 he became pastor in West Durham, and remained until he went to the Seminary in 1897. After leaving the Seminary he returned to West Durham and was there from 1899 through 1902. After this he became pastor of the First Church, Lexington, North Carolina, and remained through 1906. Leaving Lexington, he moved to Norfolk, Virginia, and was from 1906 through 1912, pastor of Berkley Avenue Church. On October 1st, 1912, he became pastor of Pritchard Memorial Church, Charlotte, North Carolina, where he now (1921) is doing efficient service in his church and in the city. He has also done a great deal of evangelistic work in North Carolina, Virginia and South Carolina.

In the Tar River Association, while principal of the school at Cedar Rock, he served as pastor Cedar Rock, Olive Branch, Red Oak, Ephesus, Piney Grove and Ebenezer churches, all of them at that time in the Tar River Association.

Mr. Smith is recognized as an excellent preacher and an efficient pastor. He is an active member of the State Convention, frequently serving on important committees and is a highly valued member of the Board of Missions and Sunday Schools.

## JOSIAH B. SOLOMON.

Dr. Solomon was born in Franklin County, North Carolina, January 18th, 1824, was prepared for college in

Louisburg, and graduated M. A. from Wake Forest College. He received the degree of D. D. in 1870 from Bethel College and also from the Southwestern University in 1871.

He was licensed to preach by Haywood Church in the Tar River Association in 1844, and ordained by the same church in 1848. He was missionary of the State Board in 1850 and 1851, pastor in Warrenton from 1852 to 1860. He accepted a call to Leigh Street Church, Richmond, Virginia, in 1860, and continued there until 1865. From 1865 to 1869, he taught school in Warrenton and other sections. From 1870 through 1873, he was Professor of English in the University of West Virginia and supplied the Baptist Church in Morgantown. From 1873 through 1875 he was pastor at Jefferson, from 1875 through 1880 he served the church at Sharon. He served various other churches in Kentucky and Indiana, until 1899, when he retired from the active ministry and spent the remainder of his life with his sons in Owensboro, Kentucky, and Chicago, Illinois.

He was the author of a small book on the "Terms of Communion," and another volume entitled, "The Inspiration of the Scriptures." Dr. Solomon was a very able preacher, drew large congregations and baptized many converts.

#### J. H. SPAULDING.

Mr. Spaulding was born in Gates County, North Carolina, December 25th, 1875. In early childhood he lost his father, and was therefore deprived of early educational advantages. Then he went to school to academies in Como and Winton. The teachers in these two schools, Captain J. H. Price and Dr. C. B. Williams, together with Rev. O. L. Stringfield, are responsible for his ambition to secure an education. After leaving Winton he went to Bethel Hill Academy two and one-half years, and for four years took an elective course at Wake Forest College, but did not graduate. Later he went to the Southern Baptist Theological

Seminary one year, after which he held several short pastorates in North Carolina and Virginia.

His only connection with the Tar River Association was as pastor of North and South Henderson churches. He resigned this field in order to go into the newspaper business, but his stockholders failing him, the newspaper necessarily failed.

He is now (1921) Superintendent of the Economy Home, an orphanage for motherless children at King's Creek, South Carolina.

#### BERNARD WASHINGTON SPILLMAN.

Dr. Spillman is a native of Weldon, North Carolina, where he was born January 22nd, 1871. He studied at Garysburg, Wilson, Henderson and Littleton Academies.

He was licensed to preach by Weldon Church, May the 8th, 1887, and ordained by Beaufort Church, October 15th, 1891. In 1891 he graduated with the degree of B. A. from Wake Forest College. He afterwards studied at the Southern Baptist Theological Seminary.

He has served either as pastor or supply the following churches. Beaufort, Smyrna, Greenville Memorial, First Church, New Bern and Morehead City. His literary work has been Sunday School Editor of the "Evangelist," Associate Editor of the "Biblical Recorder," and Editor of Sunday School Department of "Charity and Children." He has also been author either alone or jointly of valuable publications issued by the Sunday School Board of the Southern Baptist Convention.

Dr. Spillman is largely and favorably known throughout the South. He has been for three sessions, 1918, 1919 and 1920, President of the North Carolina State Convention.

#### MACK STAMPS.

Brother Stamps is a native of Georgiana, Alabama. He is a B. A. of Howard College and studied at the Southern

Baptist Theological Seminary. He was licensed to preach in August, 1889, by Belleville Church, Georgia, and ordained in November, 1896, by Eastlake Church, Georgia. He was pastor of Eastlake in 1896.

He seems to have moved to this State and settled in Franklin County early in the present century. His first appearance in the Tar River Association was at the session of 1908, which was held at Sandy Creek Church. He has served churches both in the Central and Tar River Associations. At present (1921) his pastoral work is confined to the Central Association.

Brother Stamps is a man of affairs, a good preacher and a wise leader.

#### JOSHUA ADDISON STRADLEY.

Rev. J. A. Stradley was born in Asheville, North Carolina, March the 17th, 1832. He was the son of Elder Thomas Stradley, who founded the First Baptist Church in Asheville and labored extensively in Western North Carolina.

J. A. Stradley was baptized by his father. He was licensed to preach in 1863 and ordained by Berea Church in 1864. He studied three years at Wake Forest College, but failing health made it impossible for him to continue his college course. He was an earnest student during the whole of his life, and was regarded as an able preacher and a man of scholarship and culture.

He was a leader in every movement that had for its end the uplift of the people among whom he lived. He was especially zealous in the promotion of temperance. He frequently wrote for the papers and his writings were always readable and helpful.

He was abundant in labors. In 1863 and 1864 he was pastor at Berea and Marion in the western part of the State; but later he settled in Oxford and his labors during the rest of his life were for the most part confined to the Flat River, the Central and the Tar River Associations. In the Tar

River Association he served Rock Springs and Cary Chapel for many years. He was actively engaged in the ministry up to the time of his death, which occurred in 1912, after he had passed his eightieth birthday. He was a good preacher and pastor, and highly esteemed and loved for his work's sake.

#### J. A. SULLIVAN.

Mr. Sullivan was born in Richmond, Virginia. He is a B. A. of Richmond College, and a graduate of Crozer Theological Seminary. His pastorates have been Oak Grove, Richmond, Virginia, 1897, through 1901, West Point, Virginia, 1902 through 1905; Oak Grove, Richmond, Virginia, 1906 and 1907; Washington, North Carolina, 1907 through 1911. At present (1921) he is pastor of Calvary Church, Wilmington, North Carolina, where he has been since 1911.

#### L. W. SWOPE.

Brother Swope came from a South Carolina pastorate to Louisburg, North Carolina, and assumed pastoral care of that church early in 1907 and continued in that relation until 1912.

Resigning in Louisburg on account of ill health, he went to the western part of the State, and after recuperating in health he became pastor in Shelby, North Carolina. From Shelby he returned to his place in the army as chaplain. Retiring from the army he served as pastor for a while at Boiling Springs, North Carolina. He is now (1921) located at Erwin, Tennessee.

Mr. Swope is a popular preacher and the Louisburg people have never ceased to regret that he could not remain with them.

#### THOMAS JEROME TAYLOR.

Thomas Jerome Taylor was born in Mecklenburg County, North Carolina, April 14th, 1849. He is the oldest son of William Thomas and Elizabeth Lanier Taylor. He spent



most of his childhood and youth in Charlotte. His parents died while he was still a boy.

He attended primary schools and a classical academy in Charlotte and by the spring of 1863 had made considerable progress in the studies taught in that academy. At this point his education was interrupted by the War Between the States. Although only a little more than fourteen years old, he enlisted in the Confederate Army in May, 1863, and was assigned to bridge-guard duty on the North Carolina Railroad. After three months he was discharged on account of defective vision and his extreme youth. He returned home and in the fall of 1863 resumed his education.

In October, 1863, a great revival was in progress in Tryon Street Methodist Church, and he was happily converted and united with the Methodist Church, of which his mother was a member. Almost at once he commenced holding prayer meeting in private houses in the suburbs of the city and in the surrounding country. In this work he was encouraged by leading members of his church and others. In October, 1864, he again enlisted in the Confederate Army, was assigned to provost guard duty and continued in the service until the close of the war.

In the late summer and fall of 1865 he attended various protracted meetings held in Methodist churches in Gaston and Catawba Counties, and was permitted by the preacher in charge to take an active part in the work. In October, 1865, his attention was directed to the act and subjects of baptism. He returned home and began an investigation of this important subject. The only books he had to guide him in this investigation was the Bible and "Summers on Baptism." Dr T. O. Summers was a distinguished Methodist preacher, and his work on baptism was the leading authority on that subject then in use among Methodists. This investigation resulted in convincing young Taylor that immersion and immersion alone is the only scriptural baptism, and that only believers are the scriptural subjects of baptism. Having reached this conclusion he went to Bruington



Baptist Church in Gaston County, North Carolina, on Saturday, January the 12th, 1866, and applied for baptism. He was received by the church and Sunday morning, January the 13th, he was baptized by Rev. A. J. Cansler in a pool at Bruington Meeting House spring in the presence of a great multitude of folks. By request, he gave his reasons for changing his church relations. At the close of the morning service Mr. Cansler suggested that as he had been exercising in public among the Methodist the church license him to preach. The church adopted the suggestion and he was licensed to preach January the 13th, 1866: He at once began preaching as an independent missionary, and as there were but few churches at that time in Gaston and Catawba Counties in the valley of the Catawba River, he located thirteen appointments in Mecklinburg, Gaston and Catawba Counties in schoolhouses and under brush arbors. Extra services were held almost nightly in private houses.

In the summer of 1866 he returned to Charlotte, boarded with the late J. J. Blackwood and resumed his studies under the guidance of that excellent teacher. Early in June, 1866, Mr. Blackwood introduced him to Rev. A. L. Stough of Pleasant Valley, South Carolina, and thus began an acquaintance which was of inestimable value to him in his early ministerial career. He continued his preparatory course for college in various academies and finally studied at Furman University of Greenville, South Carolina, but on account of serious trouble with his eyes he was compelled to leave college before graduation and was deprived of Theological Seminary training. He was ordained to the full work of the ministry May the 16th, 1868. The ordaining presbytery were Elders E. A. Poe, James Brunfield and Jephthah Clark. He held various pastorates during his school life and assisted in many protracted meetings. He dates the beginning of his ministry under the manifest control of the Holy Spirit from the second Sunday in August, 1866, when against his protest he was appointed to preach in the afternoon to a large audience at Flint Hill Church in York County, South Carolina. The Holy Spirit took pos-

session of him, gave him liberty and power and a great revival followed.

His pastorates have been Cheraw, South Carolina, 1870, churches in the Meriah Association 1871 and 1872, churches in the York Association 1873 through 1877, churches in the Broad River Association 1876 to March, 1885, churches in the Union Association 1881 to March, 1885. Most of this work was in South Carolina.

On March the 27th, 1885, having accepted a call to Warrenton and Brown's churches, he moved to Warrenton, North Carolina, where he has since resided. Soon after coming to Warrenton he became pastor at Warren Plains, where he labored three years. He resigned the work at Warren Plains and the church was served several years by Dr. W. R. Cullom and later by Rev. J. K. Fant, who served two years. Mr. Taylor became pastor a second time in 1896 and in 1922 continues to hold that relation. On the first of January, 1902, he became pastor of Macon Church and is still engaged in that work. He continued as pastor at Brown's until the first of January, 1921, and then resigned the work because of his inability to do the large amount of pastoral work greatly needed in that congregation. He is still pastor (1922) in Warrenton, Warren Plains and Macon. Since his ordination in 1868 he has baptized more than three thousand converts.

On the 29th of September, 1870, he was united in marriage to Miss Emily Bacot King in the Baptist Church in Cheraw, South Carolina. Much of the success that he achieved in his early ministerial life resulted from her devotion to the home and to her faithfulness in helping him bear the burden of a poorly paid country pastor. She died after a long illness, July the 4th, 1909.

At the commencement in 1915 Wake Forest College conferred on him the honorary degree of D. D. A distinguished friend congratulating him, said: "What a pity they did not give it to someone who would have got more fun out of it than you will."

Dr. Taylor has written much for the local press both in

prose and verse. His sketches of "Old Times in Warren" received large commendation. His letters from "Aunt Malindy" were extensively read and enjoyed. He was for several years the editor of a religious paper called the "Bible Reader" and was one of the editors of the North Carolina Baptist Historical Papers.

Being only seventy-three years old, he is planning for larger work in the ministry and much work in literature, but especially along historical lines. In all his work, both literary and religious, he has been ably assisted by his niece, Miss Georgie C. La Coste, without whose help much of it could not have been done.

#### J. U. TEAGUE.

He was born in Alexander County, North Carolina, October 8th, 1882. He professed faith in Christ and joined Bethlehem Baptist Church in his native county at the age of fifteen.

He received his academic training at Stony Point and Boonville High Schools. Following this course he taught school for seven years before going to college.

He entered Wake Forest College in 1909, remained two years, during which time he did some preaching as supply. Then he was out of college two years, and accepted his first pastorate, Thanksgiving Church, in Johnson Association, and taught school. He served that church for four years. He returned to college in 1913 and received the B. A. degree in 1915. During this period he served several churches as pastor. From 1911-1921 he served the following churches as pastor at different times: Thanksgiving, Alston, Virginia, Seaboard, Mount Carmel, Garner, Knight's Chapel, Poplar Creek and Oak Ridge. In the Tar River Association he has served Advance, Centerville, Wood and Pleasant Grove churches.

He attended the Southern Baptist Theological Seminary during the term of 1919 and 1920. He is at present (1921) located in Franklin County, North Carolina, Route 5, Louis-

burg, and is pastor of the Tar River churches above mentioned. Brother Teague also does considerable work in protracted meetings, and seems to be successful in this line.

N. J. TODD.

Brother Todd was reared in the Chowan section of the State. He is now (1921) a student at Wake Forest College, and is the efficient pastor of Marmaduke Church, in the Tar River Association.

GEORGE TAYLOR TUNSTALL.

Brother Tunstall was born of godly parents in Vance County, North Carolina, on November 15th, 1885. He was converted in a meeting at Brown's Church, when he was about twelve years of age.

He went to school at Stovall, Epsom and Buie's Creek. He definitely surrendered to preach in July, 1906, and was licensed to preach on the second Sunday in July, 1906. He entered Wake Forest College, August 29th, 1906, and was in college for three years. He then had to leave college on account of a nervous breakdown and the death of his brother and father. He entered Louisville Seminary in 1914, from which he graduated in 1917.

Brother Tunstall was ordained by Brown's Church on the 26th of September, 1908. The ordaining presbytery consisted of Dr. J. D. Hufham, Revs. L. W. Swope and T. J. Taylor.

While in the Seminary he was pastor of New Albany, Indiana, two and one-half years. Before going to the Seminary he was pastor of the following churches in the Tar River Association: Marmaduke, Cary Chapel and Norlina, and of several churches in the Flat River Association. He returned from the Seminary to the Flat River field, but was later granted a leave of absence to go "Overseas" in the Y. M. C. A. service. He was in France and Germany for ten months.

He returned from his service in the Army after the war to the Flat River field in Granville County, where he is now (1921) doing an excellent work. He has led Norlina, Cary's Chapel, Hester and Enon churches in building new houses of worship, and the churches at Providence and Bullock in adding Sunday School rooms. Brother Tunstall is a popular preacher and a useful man.

#### FRANK ROYAL UNDERWOOD.

Mr. Underwood was a native of Sampson County, North Carolina. He graduated B. A. from Wake Forest College in 1874, and also studied at the Southern Baptist Theological Seminary. He was licensed to preach by Canaan Church, North Carolina, in 1867, and ordained by Siloam Church, South Carolina, in 1870. From 1870 to 1899 he served in the following pastorates: Siloam and Fellowship churches, South Carolina, 1870-1871; Smithfield, North Carolina, 1872 to 1874; Oxford, North Carolina, 1874 through 1881; Williamston, Hamilton and Plymouth, in the Tar River Association, 1881 through 1884; Cambridge, Vienna and East New Market, Maryland, 1884 through 1886; Powhatan, Virginia, 1886 through 1888; churches in Sampson County, 1888 through 1892; Buckingham County, Virginia, 1892 through 1896; and a church in Richmond 1896 through 1899. I have been unable to ascertain his whereabouts since 1899.

#### ROBERT VAN DEVENTER.

This earnest and efficient minister of Christ was born in New Jersey and grew to early manhood in Smithfield, Virginia. He was converted and joined the church at the age of eleven, being baptized into the fellowship of Smithfield Church by Rev. J. W. Ward.

At the age of sixteen he entered Richmond College and remained there two years and then went to Crozer Seminary. Later he studied at Chicago University. Mr. Van



Deventer has been an earnest student all his ministerial life, and his mind is richly stored with useful knowledge.

He has been in the active ministry about forty-three years, having been ordained at Smithfield, Virginia, in 1878. His first pastorate was Berkley Avenue Church, Berkley, Virginia, from 1878-1880. He then went to Edenton, North Carolina, and labored there most successfully from 1880 to 1886. Having accepted a call to the Baptist Church in Henderson, North Carolina, he began his pastoral labors there in May, 1886, and continued until 1894, when he went to Hawkinsville, Georgia. After remaining there several years he became pastor of one of the churches in Savannah, Georgia, where he labored for a number of years and then assumed the pastoral charge of the church in Jackson, Georgia, where he is still (1921) the highly esteemed and very efficient pastor.

Mr. Van Deventer has always been in hearty co-operation with the organized work of the denomination. He has been remarkably successful in organizing the young people of the churches and in leading them into active Christian service. The eight years of his Henderson pastorate cover one of the best periods in the history of the church.

Some years ago Mercer University conferred on Mr. Van Deventer the honorary degree of Doctor of Divinity, which he richly deserved and wears with Christian meekness and becoming dignity.

#### RICHARD TILLMAN VANN.

Dr. Vann was born November 24th, 1851, on a farm in Hertford County, North Carolina, five miles from Winton, the county seat. He was converted a little before he reached the age of twelve, during a meeting in the Ahoskie Church in the West Chowan Association. Others made a profession of religion at the same time and united with the church. Before the time appointed for their baptism he lost both his hands in a sorghum mill, and he was on the operating table at the very hour on the Sunday when the others were



being baptized. About two years later he was baptized into the fellowship of Mount Tabor, his mother's old church, by Rev. R. R. Savage.

Many of his friends doubtless thought that the loss of his hands ruined his prospects for a life of useful service, but no man among us has preached better sermons and been more largely useful as a worker in the Master's vineyard than he.

He attended the common schools, in the neighborhood of his home. He says they were "very common." When nearly seventeen years old he entered Buckhorn Academy, and in 1870 he began his course in Wake Forest College, graduating in 1873. During the next year he studied at the Southern Baptist Theological Seminary, then in Greenville, South Carolina.

In the summer of 1874, while visiting a cousin in Scotland Neck, he was induced to supply for the little church there during the summer. The church then consisted of twenty-three available members. Before the end of the summer, at the earnest solicitation of the church, he consented to remain during the following year as pastor. The church had been considerably demoralized by the defection of the former pastor, Elder P. D. Gold, who had left its pulpit to join the Primitive Baptist, a year or two before Brother Vann's visit. The special work incumbent upon him was to endeavor to get this demoralized and discouraged church in shape for active and aggressive work. The man and the need had met and the people were willing to be led, and the wonderful prosperity of the Scotland Neck Church had its beginning during the year of Dr. Vann's first pastorate there.

In the fall of 1875, Brother Vann returned to the Seminary; but, on account of failing health, left at the end of that session. He was invited to return to Scotland Neck for the summer and train the Sunday School, which he did. Finding the girls' academy without a principal, he was induced to remain and supply that position until a principal could be secured. He taught school, preaching occasionally

for the church as supply while they were securing and locating Dr. Hufham. He left the Scotland Neck School at the close of 1878, and in January, 1879, became regular pastor as missionary under the State Board at Enfield, Weldon and Halifax. He lived at Enfield and gave that church two Sundays and Halifax and Weldon one Sunday each. The first church building at Enfield was erected soon after he moved there and the house of worship at Weldon was being built while he was there. At the end of the year he resigned at Halifax and Weldon and accepted Conoconara, dividing the time equally between Enfield and Conoconara.

In the summer of 1881 Dr. Vann resigned his pastorate to become a member of the faculty of Chowan Institute, now (1921) Chowan College. He taught English in the institute and served also as pastor the Baptist churches in Murfreesboro and Jackson. He resigned at Murfreesboro and became pastor of the Wake Forest Church in 1883. He continued in this pastorate, delighting by his preaching the faculty, the student body and citizens of the town, until October, 1889, when he resigned the Wake Forest Church to become pastor of the church in Edenton. He returned to Scotland Neck as pastor of that church in January, 1892. Taking up the work so well done by Dr. Hufham, he carried it grandly forward until the need of a capable President of the Baptist Female University, now Meredith College, turned the mind of the denomination to him as the one man in all the State best fitted at that time to fill the important position. He was unanimously elected by the Board of Trustees and July the first, 1900, resigned his delightful pastorate to assume the important position to which he had been called. He continued as President of the great institution, winning laurels by his wise management, until the new Board of Education was created.

Again the mind and the heart of the denomination turned to Dr. Vann as the one man among us best fitted to become the Corresponding Secretary of this Board. Always ready to respond to the call of God through the denomination, he resigned the presidency of Meredith College, July, 1915,

and entered upon the duties of the secretaryship of the new Board and is still (1921) actively and successfully discharging the duties of that office.

Two other interesting items will close this sketch. In 1885 Dr. Vann married Miss Ella R. McVeigh, of Loudoun County, Virginia. To them have been born five children, three of whom are living. The other item Dr. Vann does not regard of much importance, but it relates to a deserved recognition of his worth. About thirty years ago Furman University conferred upon him the honorary degree of Doctor of Divinity.

Dr. Vann's career covers a period of wonderful progress in our State and denomination, and he has had a large share in shaping and bringing to pass the great things that have been accomplished and are still in process of being done.

#### T. L. VERNON.

Mr. Vernon is a native of Rockingham County, North Carolina, having been born there February the 2nd, 1876. He attended Madison High School two years, and graduated at Wake Forest College in the class of 1905. He moved to Tarboro in September, 1905, and was ordained at the Union Meeting in Rocky Mount on the fifth Sunday in October, 1905.

He served churches in the Tar River Association up to October, 1907, when the Association divided and his churches lining up with the Roanoke Association, his work since that time has been within the bounds of that body. With the exception of the two years he was at Stony Creek his entire ministry has been under the control of the Board of Missions. In connection with his ministerial work he has been principal of schools at Dortches, Hobgood and Leggett.

He was united in marriage to Miss Norman Hicks in 1907. To them have been born two children.

#### SAMUEL WAIT.

Dr. Wait was born in Washington, New York, December

19th, 1789. He was baptized in Vermont, March 12th, 1809, and ordained at Sharon Church, Norfolk County, Massachusetts, June 3rd, 1818. Feeling the need of the best possible preparation for the work to which he had committed his life, he went to Columbian College, Washington, D. C. Although he pursued his course at Columbian College, that institution not being empowered to confer degrees, he received his degree from Waterville, Maine. For a time he was tutor in Columbian College and he came to North Carolina in February, 1827, on a collecting tour for the college. While in New Bern he made such a favorable impression on the Baptists of the place that they called him to be their pastor and he assumed pastoral charge of the church in November, 1827.

Soon after settling in New Bern he began to labor for two things, the organizing of a convention and the founding of a Baptist newspaper, and he saw both of these things accomplished, and was the moving spirit in laying the foundation of their success. He was the first Corresponding Secretary of the State Convention, and while traveling over the State in the interest of missions he solicited and received subscriptions for a Baptist newspaper which he regarded as a necessity for the success of the denomination. Thus he prepared the way for the Biblical Recorder, which a little later began to be published. In 1832 the Baptists, realizing the necessity for a school where their preachers might be educated, decided to establish a "Manual Labor School" at Wake Forest, and chose Dr. Wait principal of the school. He accepted the trust and the story of his labors, his toilsome journeys, his self-sacrifices in establishing the school reads like a romance. From 1833 to June, 1846, a period of fourteen years, Dr. Wait was President of this institution. He retired from the presidency in 1846 and was pastor of a church in Yanceyville until 1851, when he became president of a female school in Oxford. In 1856 he retired from this position and spent the evening of his life in the home of his only child, Mrs. J. B. Brewer, at Wake Forest College. No man in our State has been more largely

useful and done more for the upbuilding of the denomination than Dr. Wait.

ROBERT P. WALKER.

Brother Walker was reared in the central part of the State. He was converted in early life and impressed with his duty to preach the gospel. He was ordained by his church to the full work of the gospel ministry. He was educated at Wake Forest College.

His first work was as missionary pastor of North and South Henderson churches in the Tar River Association. From there he went to Wilkesboro and after two or three years he became pastor of one of the churches in Asheville. After a brief pastorate in that city, he returned to the Tar River Association and became pastor of Littleton and Enterprise churches, where he remained, doing an excellent work, for about three years. After which he became pastor of Ashboro Street Church in Greensboro. Two or three years later he accepted a call to the First Baptist Church in Albemarle, and led the church in the erection of a new church of worship. Brother Walker's last pastorate was with the Southside Church, Wilmington. He was in the midst of a great work when the influenza struck the city and he fell a victim of that epidemic. His devoted wife survives him. She is a woman of exalted Christian character and rare culture.

WILLIAM THOMAS WALTERS.

Dr. Walters was a distinguished leader in Baptist affairs in North Carolina in his day and generation. He was educated at Wake Forest College. After graduating in 1848 he was made a tutor in the college. He served in this position one year and then in 1849 was made a full professor and held the chair of Mathematics until 1861, when the college was closed on account of the War Between the States.



During the war he gave attention to his farm and served neighboring country churches.

Dr. Walters had the advantage of being born of devout Christian parents and of being reared in a Christian home. His father gave him an ordinary English education, but this did not satisfy his mind.

About this time he came under the influence of Rev. John L. Pritchard, who commenced preaching in the neighborhood of the home of young Walters. He was converted and united with Sandy Creek Church, of which Dr. Pritchard was pastor. He was encouraged by Mr. Pritchard to secure a college education. He borrowed the money to take the course preparatory to college and at the age of seventeen he taught school to enable him to pay it back. He then borrowed more money to pay his expenses at Wake Forest College, where he entered one of the advanced classes and in 1848 graduated with distinction. By his own unaided efforts he made the money and paid all he had borrowed.

At the close of the war he became Corresponding Secretary of the Baptist State Convention, and for four years devoted himself to the hard work of reviving an interest in missions and education in our denomination, which in common with others, had been impoverished by the war, and was crushed by the burden of the reconstruction period. He was wonderfully successful in his efforts.

For a time he was joint owner and editor with J. H. Mills of the Biblical Recorder, but he soon sold his interest to Mr. Mills. He afterwards became agricultural editor of the Biblical Recorder, which position he held until the time of his death. He was regarded one of the best farmers in the State.

As a pastor he was faithful and successful. To his unflinching efforts we are indebted for the churches at Littleton and Weldon. He was twice married. His first wife was Miss Bettie Davidson, of Virginia. She was a good wife and a devout, consecrated Christian. His second wife was Miss



I. O. Wingate, of Darlington, S. C., a sister of Dr. W. M. Wingate. He was greatly blessed in this marriage.

He died at his home in Wake Forest, December 31st, 1876.

#### DANIEL WESTER.

Brother Wester for many years regularly attended the sessions of the Association. His first appearance in the body was as a delegate from Sandy Creek, when the Association met at Bear Swamp in 1840. His last appearance was in the session that met in Wilson in 1885. On this occasion he spoke very effectively on ministerial education. He did a good deal of preaching. He was a good man and his influence for good was very strong in the Association.

He was a native of Franklin County, North Carolina, and seems to have spent the whole of his life in the neighborhood where he was brought up. He was born August 30th, 1808, and died July the 20th, 1886. He was licensed to preach in 1836; and was ordained in 1878 at Maple Springs, the presbytery being Elders C. A. Jenkins and G. M. Duke. Brother Wester preached at Tanner's, in Warren County, and was pastor of Peach Tree, Philadelphia and Pleasant Grove churches.

#### JOHN ELLINGTON WHITE.

Dr. White was born at Clayton, North Carolina. He was educated at Clayton and Holly Springs Academy and Wake Forest College, graduating B. A. from that institution in 1890, and some years later the college conferred on him the honorary degree of D. D. He was licensed to preach in August, 1891, and ordained the following June by Apex Church, North Carolina. In 1892 and 1893 he was pastor of the Baptist Church in Wilson. From 1893 to 1896 he was pastor in Edenton, North Carolina. At the State Convention, which met in Greensboro in 1895, Brother White was elected Corresponding Secretary of the Convention. He

entered upon the duties of this position and continued to prosecute the work with zeal and fidelity until he resigned to accept the pastorate of the Second Baptist Church of Atlanta, Georgia, at the close of 1900. His work in Atlanta was wonderfully successful and he is recognized as one of the ablest preachers in the South. He continued in Atlanta until the First Baptist Church in Anderson, South Carolina, looking for a man who could at the same time be a successful pastor and efficient college president, laid hold on him in such a way as to make it impossible for him to decline their call. Therefore, for several years he has been the pastor of the First Baptist Church of Anderson, South Carolina, and President of Anderson College, which is controlled by his church. In this dual position he is going forward with his usual success.

Dr. White is in great demand as commencement preacher and speaker and also on occasions when an orator, who has something to say, is needed.

#### THOMAS WILCOX.

Thomas Wilcox was born in the County of Halifax, North Carolina, on the 2nd of March, 1804, was baptized in 1828, was ordained in 1830, and died at his home in his native county on the 8th of March, 1877.

He was an intelligent, industrious and successful farmer. His divine Master, when He called him to the ministry, found Brother Wilcox where Elijah did Elisha—at the plow. He represented that class of men who were generally best made, because self made. He was far from being illiterate. On the contrary he had acquired a good English education and had enriched his mind with valuable stores of practical knowledge. Although he came not with excellence of speech or of wisdom, yet he was earnest and faithful, declaring unto you the testimony of God.

His ministry was exceedingly fruitful in winning souls and confirming the churches.

## CHRISTOPHER COLUMBUS WILLIAMS.

He was born in Wake County, North Carolina, and studied at Elon College. He was a member of the Christian Church and was licensed by that body to preach. Later he joined the Baptist Church and was ordained in 1897 to the full work of the ministry. His first pastorate was at Beulah. He then moved into the Tar River Association and served successively New Hope, Red Bud, Sandy Creek, Mount Zion, Peach Tree, Hickory and Philadelphia. This covers his work up to the time of the division of the Tar River Association, since then he has resided at Spring Hope, and been connected with the Roanoke Association, but for several years does not seem to have been engaged in active pastoral work.

## HERBERT ARTHUR WILLIS.

Brother Willis was born in Rapidan, Virginia. He is a B. A. of Richmond College, graduating in 1895, and studied at the Southern Baptist Theological Seminary in Louisville. He was licensed by Lael Church, Virginia, August 4th, 1895, and ordained August 19th, 1897, at Saltville Church, Virginia, of which he was pastor in 1897 and 1898, and was pastor at Beulah and Hebron from 1898-1900. His next location of which I have data was in the Tar River Association as pastor at Weldon in 1906 and 1907. He was a good preacher, an efficient pastor and stood well with the brethren. His present location is unknown to me.

## M. J. WILLOUGHBY.

Mr. Willoughby was a native of this State. He was educated at Wake Forest College, and for several years was missionary pastor in Nash County, serving the church in Nashville and nearby country churches. He finished his course about thirty years ago, passing away in the prime of a useful life.

## W. MANLY WINGATE.

Dr. Wingate was one of the best and ablest men of his day. He was born in Darlington, South Carolina, March 22nd, 1828. He was baptized by Dr. J. O. B. Dargan, and he graduated at Wake Forest College in 1849. After graduating at Wake Forest College he studied theology for two years at Furman Theological Institute in South Carolina. At this time the Welsh Neck Church at Society Hill was considering him for the pastorate, but he was not called. Mrs. McIntosh, who had the ear of the church, said: "No! no, we do not want old head on young shoulders."

He became financial agent for Wake Forest College in 1852, and held this position until 1854, when he was chosen president of the college and continued in this relation until the time of his death, a period of twenty-five years. He died of heart disease, February 27th, 1879.

Dr. Wingate was an exceedingly modest man and thought but little of honors and preferments that men can bestow. When Columbian University, Washington, D. C., in 1867 conferred on him the honorary degree of Doctor of Divinity, he was only prevented from declining the honor by the earnest pleading of his friends, who assured him that while he did not need the degree it would be valuable to the college and he reluctantly accepted it.

He was a great college president, and the ablest preacher among the Baptists and one of the saintliest of men. He lived a beautiful life and his beautiful life was crowned with a glorious death. All that day his face shone like that of Moses when he came down from the Mount of God. When the final hour came the glory of God seemed to envelope him like a garment. Just before he breathed his last he seemed to be conversing with the personally present Saviour. He said: "Oh, how delightful it is! I knew you would be with me, when the time came, and I knew it would be sweet, but I did not know that it would be as sweet as it is."

Wingate Memorial Hall and the ever-increasing fame of Wake Forest College are his monuments.

CHARLES ALEXANDER WOODSON.

Brother Woodson was born near Bonsack, Botetourt County, Virginia, July the 30th, 1840. He was educated at private schools and at Roanoke and Emory and Henry Colleges. Studied at the Southern Baptist Theological Seminary in Greenville, South Carolina, in 1868-1872. His first pastorate was at Columbia, Alabama, 1872 and 1873, and then at Birmingham 1874 and 1875. After which he returned to Virginia and served churches in that State until he came to Enfield, North Carolina, in the Tar River Association, in 1883, and remained until 1887. Following this he was pastor at Beaufort and Morehead City, North Carolina, in 1887 and 1890, and at Durham, North Carolina, from 1890 to 1894. He then returned to Virginia and held various pastorates in that State. He now is at Rustburg, Virginia, but has retired from the active ministry.

He did editorial work for the Biblical Recorder from 1889-1894. He was two and one-half years in the Confederate Army, and for more than sixty years has been a valiant soldier of the Cross.

WILLIAM B. WORRELL.

Mr. Worrell was a native of Halifax County. The date of his birth is unknown; but it was probably between 1790 and 1800. When he was about fifteen years of age he professed faith in Christ and was baptized into the fellowship of a Baptist Church. This so enraged his wicked father that he whipped him cruelly and drove him from home. In his wandering, young Worrell was doubtless guided by the hand of God to the church on Island Creek, where Deacon Thomas Williams became so favorably impressed with him that he took him to his home, provided for his necessities

and sent him to school, others helping him in these deeds of kindness.

Young Worrell soon began to preach the gospel and was the first pastor at Grassy Creek. He preached to several churches in Granville and Franklin Counties, and wherever he preached large numbers professed faith in Christ and were baptized. The most wonderful results followed his ministry at Sandy Creek, in Franklin County. From 1826 to 1832 he baptized five hundred and thirty-two into the fellowship of this church. He baptized at almost every monthly meeting. The number of those baptized each month ranged from two to twenty. In one meeting, which he held in this church in 1826, seventy-six persons were baptized and on another occasion seventy-two.

After the policy of the Kehukee Association had been completely changed and the body had become antagonistic to missionary efforts, Mr. Worrell advised his churches to secure the co-operation of as many churches as were in accord with them, and securing letters of dismission from the older body to form another Association. This was done as has been elsewhere related. Mr. Worrell may have been present at the preliminary meeting which was held, perhaps at Sandy Creek, in 1830, to plan for the organization of the new Association. But when the Association was permanently established at Sandy Creek, in 1831, being sick, he was unable to attend nor was he able to be present at the session of 1832, which met at Maple Springs; and, toward the close of that year his spirit entered into the rest which remaineth to the people of God. He died in the prime of a very useful life, but he had planned for the formation of the Tar River Association, had outlined its policy and those of us who have been a part of this body have entered into the labors of this good and great man; for it is true, as always, that "one soweth and another reapeth."



## CONCLUSION.

I greatly desired to secure a brief sketch of all of the ministers who had wrought in the bounds of the Tar River Association, but I found this impossible. I have the names of seventy-one preachers identified with the Tar River Association about whom I failed to secure data to write sketches. Some of these rendered valuable service, and deserved recognition but I could not secure the desired information. I give below the names of these men of God, hoping that even yet I may secure data that will enable me to write sketches of some of them for the Biblical Recorder:

Zachariah Allen, J. C. Averitt, W. A. Barrett, Gideon Bass, E. F. Beacham, F. H. Belcher, W. L. Bilbro, E. C. Bobbitt, I. S. Boyles, J. A. Bridges, Jefferson Burwell (Col.), A. D. Cohen, J. H. Colbert, J. W. Colbert, B. B. Collins, Oscar Creech, R. W. Delbridge, J. J. Douglas, J. Q. A. Drake, E. J. Edwards, Henderson Edwards, J. T. Eubanks, J. H. Freeman, Malcus D. Freeman, N. C. Gaskins, Caleb C. Gordan, W. L. Gregg, W. G. Hall, William H. Hardy, N. M. Havens, J. E. Haywood, W. J. Hopkins, Braxton Hunt (Col.), A. D. Hunter, T. J. Jenkins, G. S. Jones, N. S. Jones, W. J. Jones, W. T. Jones, J. A. B. Kilpatrick, J. A. Leslie, G. Lewis, C. G. Lowe, O. R. Mangum, Walter Milam, R. R. Moore, J. W. Noble, A. J. Nowell, William Oakley, J. Pierce, Plummer D. Pierce, J. Perry (Col.), J. R. Pope, Jesse Powell, D. F. Putnam, J. T. Ragland, D. B. Ricard, Daniel F. Richardson, J. A. Rood, J. T. Rooke, H. C. Ruffin, R. C. Sanderlin, Q. T. Simpson, George M. Thompson, George W. Thompson, M. G. Todd, C. A. Upchurch, G. Vick, E. D. Wells, John K. White.

Also many men and women not in the ministry have contributed largely to the successes of the Tar River Association. To have included sketches of these in this volume would have made it too large. If this book is well received,

I am preparing to publish another containing sketches of the noble men and women who have made the valiant working forces of our Association.

If we, with our increased opportunities and advantages, are as true to the cause we represent as our predecessors were, the old Tar River has a glorious future.

THE END.













